

FOUR YEARS IN AN ENGLISH UNIVERSITY.

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BY

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TOGETHER WITH

A COMPLETE GUIDE TO INDIAN STUDENTS PROCEEDING
TO GREAT BRITAIN,

CONTAINING

CONTRIBUTIONS FROM

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[SECOND EDITION.]

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PREFACE TO THE SECOND EDITION.

THE cordial reception that has been accorded to the first edition of my *Four Years in an English University* has encouraged me to bring out this second edition. Considerable additions have been made to the first edition, and a complete guide to Indian students proceeding to Great Britain for their study is appended. I am indebted to the REV. F. W. KELLETT, M.A., Fellow of Sidney Sussex College, Cambridge, and Professor of History in the Christian College, Madras, for several alterations in my book, which have been rendered necessary by recent changes in Cambridge. I take this opportunity of thanking him, as well as MR. C. KRISHNAN, B.A., Bar.-at-Law, who has kindly written the article on the Bar, for their valuable assistance. I trust that this second edition will be found as useful as the first and will meet with an equally cordial reception

MADRAS, }
1st June 1893. }

S. S.

PREFACE TO THE FIRST EDITION.

THIS little book has been written chiefly with a view to give my countrymen an idea of life in an English University and to present to them the advantages of an intellectual training in England.

The subject I have chosen no doubt admits of more elaborate treatment, but as it is my object that the book should not only give a picture of present day English University life, but that it should also serve as a guide to students intending to prosecute their studies in England, I have purposely refrained from indulging much in personal observations.

I am fully conscious of the imperfections of the work; as, however, it is the first work of the kind by a native of India, and considering that it has been written in the intervals of professional duties, I look for indulgent treatment from the public and the critics.

My best thanks are due to Mr. C. M. Barrow, M.A. (Oxon), Editor of *The Journal of Education*, for his advice and assistance, and also to Mr. A. C. Dutt, C.S., who, besides looking over the proofs, has written the article on the Indian Civil Service Examination.

I am also indebted to Dr. J. Murdoch for his allowing me the use of a few blocks illustrating Cambridge.

S. S.

MADRAS, *July* 1890.

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FOUR YEARS IN AN ENGLISH UNIVERSITY.

CHAPTER I.

Cambridge and its Colleges.

THE peculiar charm of a student's life at Oxford or Cambridge can hardly be found in any of the German or other continental Universities. It is something unique in itself. Even London and the Scotch Universities of Edinburgh, Aberdeen, and Glasgow have not the same power, that Oxford and Cambridge have, of attracting thousands of young men from all parts of Great Britain and from all classes of society. The rich and the poor, the aristocratic and the middle classes, all send their sons, (and now even their daughters,) to them, not merely for the sake of study, but for the purpose of sharing the *life* of the University.

To give a correct idea of life in an English University, and to bring before my readers clearly, the minutiae of a system so very complicated as that which obtains in a University such as Cambridge is by no means an easy task. I shall, however, try my best to present to my countrymen some idea of a genuine English University. Very little is known in this country regarding the advantages of training in a University such as Oxford or Cambridge. Not that educated Indians fail to appreciate an English University education. The very fact that scores of young men from all parts of India go to England

year by year, and in many cases under considerable difficulties, either to obtain a degree there, or to qualify for some profession, shows, that they *do* value an English University education, but at the same time, of the advantages of an education at Oxford or Cambridge they know little or nothing. Let it be remembered, that the world-wide fame which these Universities have obtained, is not due merely to the intellectual giants, such as Newton or Bacon, they have been the means of producing; nor does it consist in the special advantages they offer a student in enabling him to become thoroughly proficient in a particular branch of study. Their prestige, I think, lies in the unparalleled social advantages, which they offer to the thousands of young men, who annually go there, year after year, to be enrolled either as *Oxford or Cambridge men*. Oxford and Cambridge are much alike in many respects, and are known as the sister Universities. In trying therefore to place before my readers a picture of Cambridge life, I shall be giving them a very fair general idea of the sister University as well.

Let me, at the commencement, say something about the town itself. One's first impressions of Cambridge are very disappointing. The train from London brings one to the station, after an hour and a half's journey, through the most uninteresting part of England,—the country around Cambridge is very flat,—and as one gets out of the station and walks or drives along the streets, one is apt to exclaim "Is this Cambridge!" The streets strike one as narrow and ugly after those of London; the houses are low and the shops anything but attractive. If, however, one stays a day or two and sees all the sights of the town, the various Colleges and the beautiful grounds attached to some of them, the chapels, the tiny river Cam flowing lazily behind the "backs" of the

colleges, the picturesque buildings covered with trailing ivy, the huge old elm trees, all in rows, following the meandering little river, and just giving one a glimpse now and then of the noble edifices and time-worn towers,—it is only then that one is obliged to admit, that Cambridge after all is a beautiful town. Let us just take a peep into the Colleges. We are struck, of course, with the time-worn look of the buildings. There is no sight in all England so interesting to a foreigner as that which meets him in Oxford or Cambridge. Here and there, in the country, we have an old Cathedral, a ruined Abbey or a quaint-looking Parish church; but nowhere shall we find a cluster of old buildings so impressive and interesting and endeared to the nation by so many fond associations. Shall we enter one of these Colleges? We notice a certain uniformity in all the buildings. First of all there is the old gate-way—a big thing it is too, with an almost awe-inspiring look, turning indifferently on its hinges, not caring the least who comes in or who goes out, and the porter also, who sits there, wears the same ‘*don’t care*’ look; but we enter and there indeed is a sight to see. In front of us is the spacious quadrangle; on one side of it, we notice the chapel; there is a huge hall in front of us, where the students dine; near it is the College library; and all around are the rooms of the Fellows and the students of the College. There are paved foot-paths on all sides and a neat velvety grassplot in the middle, which we guess from the peering eyes of the porter to be sacred ground, ground that no strange feet may tread on without desecration. Masters of Arts and Fellows of the College are alone allowed the privilege of walking on the grass. In some Colleges there is a fountain in the middle of the quadrangle. On entering a gateway perhaps at the

opposite side, we meet with another quadrangle, joined on to the first, and as we walk on the pavement and look around, we feel that we are surrounded by a venerable structure of the monkish times. We wander round the echoing cloisters lost in thought, for the associations and the hoary antiquity of our surroundings create their wonted impression, and speech seems a desecration. Is there indeed anything so affecting, as that which reminds us of the changing ceaseless course of time? Coming out of this court, we traverse the long avenue leading on to the Cam, or to a garden beautifully kept, and still better guarded from the intrusion of strangers. As I write this, one College especially comes before my mind, namely, Trinity, with its spacious quadrangle, its babbling fountain in the middle, its venerable cloisters, and its beautiful avenue of elms leading to the Cam that never-ending river, which Milton so characteristically describes, as "footing slow with mantle hairy and his bonnet sedge." And what a treat it is to row along what is known as the "backs" of the colleges, following the meandering Cam, feasting on the beauties of both nature and art! How appropriate are the words of an Oxford Poet, who speaks as follows of this beautiful spot:—

"Ah me! were ever river banks so fair,
Gardens so fit for nightingales as these?
Were ever haunts so meet for summer breeze,
Or pensive walk in evening's golden air?
Was ever town so rich in court and tower,
To woo and win stray moonlight every hour?"

The poet Gray has also the "backs" of colleges in view when he writes:—

"Ye brown o'erarching groves
That contemplation loves,
Where willow Camus lingers, with delight
Oft at the blush of dawn
I trod your level lawn,

Of't woo'd the gleam of Cynthia silver-bright
In cloisters dim, far from the haunts of folly,
With Freedom by my side and mild-eyed Melancholy."

There is one street especially through which I should like to guide my readers. It takes its name from a road known as the Trumpington Road leading on to a village by that name and it extends throughout the whole length of Cambridge, getting narrower towards the end. This street contains a number of the best buildings in Cambridge, all situated near one another. The Senate House, the University Library, the Pitt Press and the Colleges of St. Peter, Pembroke, Corpus Christi, St. Catherine, King's, Caius, Trinity and St. John's are all to be found here, and the Union Society's premises right at the end near St. John's. This long street can to some extent compete with the celebrated High Street of Oxford in so far as buildings of great architectural skill and beauty are concerned. It is a very old street, and we find even Chaucer referring to the Trumpington Road in his *Canterbury Tales* *

A few words about some of the famous buildings of Cambridge will not be out of place here. First and foremost comes King's College. This College was founded by King Henry VI in 1440. According to the charter the College was to consist of a Rector and twelve Scholars. The Rector and Scholars were "to pray for the good estate of the king during his life,

* It is doubtful whether Chaucer belonged to Oxford or Cambridge, or to either University, though it is not improbable he was partly educated at both. One of the *Canterbury Tales* is that by the Reeve, who relates a tale of a "miller of Trompyngton." There is an allusion to a College in the following lines, probably referring to Clare College to which Chaucer is supposed by some to have belonged —

"And namely, there was a great College,
Men clepe it the Scler-halle of Cantebregga"

and for his soul and the souls of his father and mother, his progenitors and all the faithful deceased, and were to reside in buildings to be erected upon certain soil of the King's." King's College chapel is one of the most striking edifices in all England. This, together with two other chapels, *viz*, St. George's at Windsor and the chapel of Henry VIII at Westminster were built during the Tudor times. These chapels says a writer "are infinitely superior to anything erected on the continent. Before they were finished the style in France had degenerated into mere prettiness, in Germany into extravagance. And in Italy the renaissance had entirely obliterated all traces of Gothic design." The effect of the whole building on the stranger, as he gazes at it, is something indescribable, the interior being still more striking. Wordsworth calls it a "glorious work of fine intelligence!"

In 1564 when Queen Elizabeth visited Cambridge she lodged in this College. The members of the University were ranged in order for her reception, adjoining the chapel. In the afternoon the Queen attended divine service in the chapel and greatly commended the beauty of the structure as "above all other in her realms." The large stained-glass windows, about twenty in number, are very elaborate and are of much artistic value, some of them being more than 400 years old. Most of the windows are illustrative of Scripture subjects, and contain pictures of saints and martyrs. The stalls are beautifully carved with the arms of the Kings of England and those of the Universities. This chapel contains a magnificent organ and is famed for its choral services. How characteristic are the following lines of Wordsworth :—

"These lofty pillars, spread that branching roof,
Self-poised, and scooped into ten thousand cells,

Where light and shade repose, where music dwells
Lingering, and wandering on, as loth to die,
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality."

And again he speaks of it in another sonnet:—

" But, from the arms of silence—list! Oh list!
The music bursteth into second life;
The notes luxuriate, every stone is kissed
By sound or ghost of sound in mazy strife;
Heart-thrilling strains, that cast, before the eyes
Of the devout, a veil of ecstasy!"

Oxford, with all its fine buildings, has nothing, which can be compared to King's College chapel. The chapels of Trinity and St. John's are also remarkable buildings. In point of importance St. John's College is the second collegiate institution in Cambridge, the first being Trinity. The situation of St. John's College, like that of Trinity, is very picturesque. Its buildings come close to the Cam on both sides of the river, and a Gothic bridge of a single arch which connects the two courts reminds one very much of the famous bridge at Venice. The bridge itself is commonly known as the 'Bridge of Sighs,' after the one at Venice which it so closely resembles. But an unreasoning passion for improvement has taken possession of the College authorities. The Bridge of Sighs has been painted by the order of erudite Dons:

" Great wits are sure to madness near allied
And thin partitions do their bounds divide"

Some of the elm trees that adorn the grounds of the College are said to be more than two hundred years old. There was one among them which Wordsworth never failed to visit whenever he was at Cambridge. Two years ago, a storm made much havoc among these trees and several fell down. The sight was indeed well worth seeing, and, what is quite

characteristic of the English as a "nation of shop-keepers," it was turned to very good account. The whole scene was photographed and the photographs commanded a large sale. Thus wrote an undergraduate —

To-day God bloweth with His wind ;
He wrestles with the elm-trees tall,
And with a roar and with a crash
The giants fall.

To-morrow Mr Focus comes ;
He hurries early to the scene,
And photographs the prostrate trees
With his machine.

And next (not many days gone by)
I pass his window in the Town ;
Lo ! "Souvenirs of Friday's storm"
At half a-crown.

Trinity College, which is the most important of the Colleges in the University, consists of four courts, and the building known as Bishop's Hostel. The old, or great court, the most spacious quadrangle in either University, occupies an area of over two acres. There is a noble tower forming the principal entrance called the King's gateway, erected probably in the reign of Edward IV. In the midst of the court is a lofty stone conduit formed of highly enriched arches and under the arcade is a handsome fountain. The chapel was commenced in the reign of Queen Mary and completed in that of Elizabeth.* At the western end of the

* In a curious commission issued by Queen Elizabeth in 1560 the following instructions were given for procuring, by compulsory means, materials and workmen for completing the chapel and library :—" Whereas, within the College of the holye Trinitie, within our Universitie of Camebrige, of the Foundation of our most Noble Father, of famousse Memorie, Kinge Henry the Eight, there was a Chapple and Library lately begone in the tyme of our late dere Sister Quene Marie, which remaineth at this present unfynished, We therefore, being desirous to have the same perfitted and done in suche Ordre and forme as by the Discrecion of the

antechapel is the famous statue of Sir Isaac Newton. The chapel also contains the statues of Lord Bacon and Dr. Isaac Barrow, both Trinity men. The Senate House which occupies a commanding position is also one of the buildings, which excites general admiration. The interior, which consists of one spacious apartment, is surrounded on all sides by caken galleries and is adorned with the statues of George I, George II, Charles Seymour, Duke of Somerset, who was Chancellor of the University, and the Right Hon. William Pitt, who was High Steward of the University and for many years its representative in Parliament. It is here that the degrees are conferred and the more important examinations generally held. "Every Undergraduate learns to contemplate this edifice with the liveliest feelings of alarm or of hope and expectation; for the time will assuredly come when he will have to sit in that splendid room, and encounter sundry papers of questions to which he will be expected to give a proportion of satisfactory answers." The University Library, close by, consists of a fine block of buildings, with an Italian arcade in front. Thus, of course, though not so famous as the Bodleian at Oxford, is still considered one of the best libraries in England. It possesses some rare Scripture manuscripts of a very old date. It is also entitled to copies of all new publications just as are the British Museum in London and the Bodleian at

Master and Fellowes of the said College shal be thought convenient, we lett yone wyt, that We have auctorised and appoynted, and by the presentes to gyve full Power and Auctoritie to, our welbeloved Gorge Redman Esquer, Thomas Barwike, &c, to take up and provide in all places, as well within the Liberties as without, for the onely Use of the said Chapple and Library, all manner of Tymbre Bourde Planck Waynscott Lead Iron-worke Nayles Glasse Stone Bricke Tile Lyme Sunde Lath, and all other Stafe and Necessaires mete and convenient for the said Workes."

Oxford. The number of books and manuscripts alone amount to nearly half a million. The Fitzwilliam Museum, in Trumpington Street, is one of the grandest buildings in Cambridge and is considered to have "the most striking piece of architecture in the kingdom." It contains a most valuable collection of paintings and other curiosities.

To go through the various other College and public buildings and describe their architectural beauties, is a task which I do not feel myself fitted to undertake, but I trust that the little I have said will enable the reader to form a general impression of Cambridge as a town.

CHAPTER II.

Oxford.

Oxford is certainly a more imposing town than Cambridge. There is a certain aristocratic look about it. The main streets are broad, the buildings high and stately; even the Undergraduates of Oxford seem to have an aristocratic manner about them in their way of dress, conversation, etc. But one certainly misses the cosy appearance, if I may so call it, which characterizes Cambridge. One can walk about the narrow streets of Cambridge, step from one College into another, wander by the Cam and cross over tiny bridges here and there, and feel oneself quite at home. One soon becomes familiar with the place, and the pretty spots all leave a charming impression on the visitor, the more so on account of their homely nature.

Oxford is considered to be one of the most beautiful cities in all Europe. It has been well called the "City of Palaces." Not only is its situation, unlike that of Cambridge, interesting, but the town itself can vie with any other in England so far as architectural effects are concerned. The High Street of Oxford, with its grand old buildings and their armorial gateways, the stately libraries and halls, and the cathedral-like chapels; the Isis flowing broad and deep,—a striking contrast indeed to the lazy Cam,—through smooth and verdant lawns, and the Cherwell here and there approaching the time-worn towers and antique walls of the colleges; the beauti-

ful elm-shaded walks ; these and other peculiar charms of the place may well have occasioned Wordsworth to think little of his own beloved Cam and to sing the praises of Oxford :—

“ Ye sacred nurseries of blooming youth !
In whose collegiate shelter England's flowers
Expand—enjoying through their vernal hours
The air of liberty, the light of truth ;
Much have ye suffered from Time's gnawing tooth,
Yet, O ye spires of Oxford ! domes and towers !
Gardens and groves ! your presence overpowers
The soberness of reason ; till, in sooth,
I slight my own beloved Cam, to range,
Where silver Isis leads my stripling feet,
Pace the long avenue, or glide adown
The stream like windings of that glorious street,
An eager novice robed in fluttering gown ”

Let me take my readers to some of the Oxford Colleges and other sights of interest. There are altogether twenty-five Colleges and Halls in Oxford, several of them being of much older foundation than those of Cambridge. Among these Christ Church stands out prominently from all the other Colleges. Christ Church is to Oxford, what Trinity is to Cambridge. This College, invariably called “the House” by Oxonians, is the general resort of the aristocratic youth of England. Both the Prince of Wales and Prince Leopold were Undergraduates of this College. It has been the *alma mater* of some of the most eminent statesmen of England ; Bolingbroke, Lyttleton, Mansfield and later on Sir Robert Peel, Canning and lastly William Ewart Gladstone, have all come from this College. Nor is the roll of names of literary men less significant ; Ben Jonson, the dramatist, Sir Philip Sydney, John Locke, the philosopher, and Lord Byron, were all from Christ Church.

Many historic memories are connected with the place. The first stone of the building was laid in

1525 by Cardinal Wolsey, who was the chief instrument in bringing this famous College into existence. One of the most imposing sights of Oxford is the Christ Church buildings, with their venerable spire, the spacious quadrangle, and the magnificent gateway crowned with a tower. At the back of Christ Church and Merton there is a long broad walk, which leads on to the Cherwell, bordered on each side by tall elm trees. This reminds one of the walk leading out of Trinity College in Cambridge, but the scenery here is far grander and on a much larger scale. One cannot help comparing the two great Colleges of the sister Universities, Christ Church and Trinity. The former has rather a pompous look about it, while Trinity looks more sobered and homely; the students' rooms in Christ Church resemble apartments in first class London Hotels, sumptuous and luxurious, whereas if you enter a Trinity Undergraduate's room, you at once feel that you are in a student's sanctum, the only prominent object being the shelf covered with books.

The most picturesque entrance to Oxford is by the bridge over the Cherwell, near Magdalen College. The first thing that catches your eye is the graceful tower of Magdalen, "low and irregular, yet singularly venerable, which embowered in verdure, overhangs the sluggish waters of the Cherwell." It is impossible for me to describe the effect which this College produced on me, as I walked through its antique cloisters in the twilight hour, gazing with mute reverence on the noble edifice and listening to all that my companion, an Oxford Undergraduate, had to say about its old associations. The cloisters of Magdalen have a sacred charm about them, which I felt nowhere else either in Cambridge or any of the other Colleges of Oxford. Magdalen keeps up some curious old customs even to this very day. On the first of May

a Latin hymn is chanted by the Choristers from the summit of the tower. A few other Colleges also observe quaint old customs. On Christmas day, at Queen's College, Oxford, the dining hall is generally crowded with visitors. A trumpet blast proclaims the summons to dinner. Then two cooks, with white aprons and caps, appear, bearing aloft that all may behold it, a huge boar's head with gilded tusks, having in its mouth a lemon, and the large pewter dish decorated with bay, holly, rosemary and banners. They move in procession slowly up the hall. A singer of carols, generally one of the Fellows, precedes them, who, touching the dish with his right hand begins the "Boar's-head Song," which is a curious mixture of "Latin and English."

The boar's head in hand bear I,
 Bedecked with bays and rosemary;
 And I pray you my masters, be merry,
 Quot estis in convivio
 Caput apri defero,
 Reddens laudes Domino

The boar's head, as I understand,
 Is the bravest dish in all the land,
 When thus bedecked with a gay garland.
 Laetus servire cantico.
 Caput apri defero,
 Reddens laudes Domino.

Our steward hath provided this
 In honour of the King of Bliss,
 Which on this day to be served is
 In reginensi atrio.
 Caput apri defero,
 Reddens laudes Domino.

To return to Magdalen. The grounds attached to this College are the most inviting; especially that part known as Addison's walk, bordering upon the Cherwell, presents a scene which never fails to leave

a lasting impression on the visitor. Anthony Wood's quaint and beautiful eulogium on this College is worth reading:—

“Look upon its buildings and the lofty pinnacles and turrets thereon, and what structure in Oxford or elsewhere doth more delight the eye? administering a pleasant sight to strangers at their entrance into the east part of the city. Upon the stately tower, which containeth the most tunable and melodious ring of bells in all these parts and beyond. Walk also in the quadrangle, and there every buttress almost of the cloister beareth an antick; into the chapel, where the eye is delighted with Scripture history and pictures of saints in the windows and on the east wall; into the library, and there you will find a rare and choice collection of books, as well printed as written. Go without it, and you will find it a College sweetly and pleasantly situated whose groves and gardens, enclosed with an embattled wall by the founder, are emulous with the gardens of Hippolitus Cardinal d'Este, so much famoused and commended by Francis Scholtus, in his ‘Itinerary of Italy’; go into the water-walks, and at sometimes in the year you will find them as delectable as the banks of Eurotas, which were shaded with bay trees, and where Apollo himself was wont to talk and sing his lays.”

New College founded by William of Wykeham in 1386, consists of a block of buildings which have been designed on a magnificent scale. The Chapel is especially beautiful, and most elaborately ornamented. The cloisters are remarkable. No visitor to Oxford leaves the place without taking a peep into them. “Dull of heart must he be,” says a writer, “if their religious silence and solemn beauty do not affect him.” The gardens attached to the College are the finest in the University.

I do not intend taking my reader to all the other Colleges, for my object is only to enable him to form a general impression of Oxford, so that a rough comparison may be made between the two great University cities. Let me, however, say a word about one other College, *viz.*, Balliol, which takes the foremost place, intellectually, among the Colleges of Oxford. This College was founded sometime between the years 1263 and 1268 by John Balliol and his wife Devorgilla, the parents of John Balliol, King of Scotland. The buildings are not in any way so attractive as those of Christ Church or Magdalen. The list of eminent members of Balliol is too long to be attempted here, suffice it only to mention the names of Southey, Adam Smith, Lockhart, and Sir Win. Hamilton, the Metaphysician, and in our own days, Dr. Temple, Archbishop Tait, Dr. Stanley, and Sir Stafford Northcote. The present Master of Balliol, Professor Jowett, is himself a profound scholar and a singularly eccentric character. The Rev. F. Arnold, in his most interesting work on "Oxford and Cambridge," writes:—"The intellectual influences of Oriel and Balliol have spread far beyond any mere academical limits. They have brought to bear new and vast forces on the human mind, and have quickened the intellectual and spiritual life of the country. It is, however, when we go into the world of literature, politics and free discussion, that we are best able to discern the broad impress left in many directions by the master intellects of Oriel and Balliol."

Near Balliol stands the Martyrs' Memorial, erected by that famous architect, Sir Gilbert Scott. This is supposed to be the very spot where the great reformers, Cranmer, Ridley and Latimer, were burned. It has been said that Oxford has produced the great-

est ideas but Cambridge the greatest men, and it is a common saying often in the mouth of a Cantab, that "Cambridge reared the martyrs and Oxford burned them" The following is the inscription which the Memorial bears on the north side :—

"To the Glory of God, and in grateful commemoration of his servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England who, near this spot, yielded their bodies to be burned, bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome, and rejoicing that to them it was given, not only to believe in Christ, but also to suffer for His sake, this monument was erected by public subscription, in the year of our Lord God, 1841"

We must hurry on to a few more places and then take leave of Oxford. A fine block of buildings, known as the "Taylorian Institute," ought to detain us a little. A large sum of money was bequeathed by Sir Robert Taylor for the erection of a suitable place in Oxford where the European languages might be taught. This grand Institute therefore owes its existence to the munificence of this gentleman. Readers in German, French, Italian and Spanish, are appointed to teach the students free of charge. The well known oriental scholar, Max Muller, was for some time the professor of Modern Languages, but he is now the professor of Comparative Philology. Cambridge also now affords facilities for the study of Modern Languages, though it does not boast of an institute such as this. Let us also have a look at the Sheldonian Theatre erected by Sir Christopher Wren. Commemoration and other public acts of the University are celebrated here. Some of the most famous men of Europe, kings, warriors, statesmen and *servants* have received the red robe of Doctor at the annual Commemoration of the University, an honour which indeed is coveted by all great men. The following description of a Commemoration will be read with in-

terest, as showing the exceedingly lively way in which English students manifest their energy and spirits :—

“Year by year the Commemoration in the Sheldonian Theatre affords a sight which, once seen, is never forgotten. The area is crowded with Masters of Arts and strangers. In the semi-circle above, the Chancellor, Vice-Chancellor, heads of houses and other dignitaries are seated; behind them are arranged the ladies in gay and regular parterres; and the galleries are crowded with Undergraduates. The Undergraduates greet all kinds of people and subjects with violent hissing or tumultuous applause; a custom which diminishes the decorum, but certainly heightens the liveliness of the proceedings. There is something very touching, very suggestive also, in the contrast which these proceedings afford. On the one hand, men who have already rendered their names illustrious are receiving honorary degrees; and on the other, young men, flushed with success and hope, are advancing to the rostrum, to recite their prize compositions, which seem an earnest of the future success of advanced life.”

In spite of the distinguishing features of Oxford and Cambridge, there are certain striking points of similarity which cannot but remind the visitor of their unique position as the greatest intellectual centres of Great Britain. The first thing that strikes one is their antiquity. Notwithstanding the ravages of time one finds oneself face to face with the hoary past and its most fascinating associations. “In each University the antiquarian may go back to the Saxon period; he advances through the Norman and Plantagenet times; in the Tudor, in the Stuart, in the Georgian days, he traces an orderly progress and development. He will observe also how the rude studies of mediæval times have gradually expanded into the extended culture

and wonderful perfection of our own day." Oxford and Cambridge have also embodied all that is useful and beautiful in our modern life. In their material structures, in their intellectual, social and religious life, we notice the same happy fusion of the new and the old. It has been well said that the history of Oxford and Cambridge has been a history of reform, where the modern spirit and development are freely taken up into the ancient system and find full scope and expansion.

With these cursory remarks on Oxford, let me return to Cambridge, a place indeed more familiar to me. Ah! but can I ever forget the day in which I wandered through Oxford from College to College, and walked along the banks of the Cherwell? The venerable remains of antiquity, the beauties of nature and art, the vast repositories of knowledge and the memorials of the illustrious dead,—all have made my visit to that town a memorable day during my stay in England. A Cambridge friend of mine was to have met me at the station in the evening; as he was very familiar with Oxford, he kindly escorted me to several other places of interest which I had not seen. On our return he asked me how I liked Oxford and whether I preferred it to Cambridge. My reply was, "Oxford is a glorious place, but I prefer Cambridge."

CHAPTER III.

The advantages of an education at Oxford or Cambridge.

THE very moment a stranger sets foot in Oxford or Cambridge he finds himself treading on academic ground. Everything about the town breathes of learning, the various colleges rising prominently into view wherever one goes, the streets crowded with book-shops containing innumerable notices peeping out of the glass windows, some announcing the publication of new works and text-books, others giving particulars of lectures of Professors; here a group of undergraduates in front of a lecture room conning with intense interest a list of names just put up, embodying the result of some public examination; there a group of grey-haired dons with happy, pleasant, port-wine features hastening to their lecture rooms,—all these can hardly fail to remind the visitor that he is actually in a University town. Oxford and Cambridge are pre-eminently University towns.

Cardinal Newman, in speaking of the features of a University town, says that both art and nature must make the place as attractive as possible, while to this must be added the renown of learning. It must be the very centre of greatness, the place for great preachers, great orators, great nobles, great statesmen, or to quote his own words:—"It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate. It is a place where inquiry is pushed forward, and discoveries are verified and perfected, and rashness rendered innocu-

ous. and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breast of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory and wedging and tightening it into the expanding reason." And then he adds what is to a very great extent true of Oxford and Cambridge,—
"It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an *Alma Mater* of the rising generation "

Let me point out to my readers in what way a University training at Oxford or Cambridge is superior to that, for instance, in London or at Edinburgh. It is impossible for me to treat the subject satisfactorily unless my readers are familiar with *Oxford or Cambridge life*. But at the outset I should like to make a few general remarks. The number of Indian Students who join the sister Universities compared with those reading in London is very small. The latest figures show that out of 207 Indians residing in England, Cambridge has only 30 and Oxford only 9. A University course in London can certainly be managed more economically than at Oxford or Cambridge ; but still the advantages which one derives from either of the sister Universities amply compensate one for the extra expenditure that may have to be incurred on education there.

It is not for the mere sake of getting a degree that

Indian students go over to England ; such honourable distinctions can be had in India at a far less cost. The general principles of any particular study can be learnt at any place where there are first class schools and able teachers. But a person going over to England is, I believe, mainly influenced by the desire to see the grand "old country," to fully understand what English life is, and to form for himself an idea of English society and manners,—in other words, to share in the social life of the people. Now for my part, I am at a loss to understand how a person can possibly learn anything of English life and character if he spends his three or four years in London or Edinburgh as a mere student. Let us take a glance at a student's life in London. He reaches the great city, and takes his lodgings in some central part, say in Russell Square ; he is of course able to see much of the city ; he has a few friends to begin with and makes some more acquaintances during his stay in England ; he occasionally goes out to spend his vacation with some of the many kind friends who invite him ; but how are the days spent in which he attends King's College, for instance, or keeps terms at any of the Inns ? He goes to the lecture room and meets a number of students, who have nothing in common with him ; he is a perfect stranger to them. He doubtless makes a few friends in time, but they live at some distance from him and so he is not able to enjoy any social intercourse with them. After the lecture the students disperse to their several homes and the Professor leaves the lecture room only to meet the students again the next day just to lecture to them for an hour or so. No personal interest is taken in them, for the Lecturer is unable to take any with a large class in his sole charge. The student thus spends his three or four years in England and

returns to India after taking his degree or qualifying for some profession. But entering Oxford or Cambridge as a student is like being admitted into an English home. The student needs no introduction, no training to be taken in as a member, and he feels himself at ease at once, as if he had been born and bred an Englishman. Here are congregated the picked young men of England, who have come from all parts of the country and from all grades of society, to give and enjoy the inestimable benefits of social intercourse. He moves without any feeling of awkwardness or restraint in the company of young English gentlemen. The refined and delicate training which they have had in their own homes cannot fail to impress him; his being a foreigner is an additional advantage which wins their friendship more readily. Here there is "no sovereignty but that of mind and no nobility but that of genius." It is not what you learn from Professors and Tutors that is so valuable as that which you learn from the society into which you are admitted. No amount of book-learning can make one a *gentleman*. "The polished manners and high-bred breeding which are so difficult of attainment, and so strictly personal when attained—which are so much admired in society, from society are acquired. All that goes to constitute a gentleman,—the carriage, the gait, address, gesture, voice; the ease, the self-possession, the courtesy, the power of conversing, the talent of not offending; the lofty principle, the delicacy of thought, the happiness of expression, the taste of propriety, the generosity and forbearance, the candour and consideration, the openness of hand;—these qualities, some of them come by nature, some of them may be found in any rank, but the full assemblage of of them bound up in the unity of an individual character, do we expect they can be learnt from books?"

are they not necessarily acquired, where they are to be found, in high society ?” And where else can a young student from India, eager to take in all that is good in English life, find such society but in a place like Oxford or Cambridge ? Here no sooner does he enter his College, than he finds himself in the midst of a refined circle of young men, who are eager to associate with him ; here he mingles freely with men probably far above his station in life. There are no invidious distinctions of rank or race, the reverence with which men regard wealth or station being counteracted by the admiration they entertain for the aristocracy of moral or intellectual excellence. I am by no means an enthusiastic admirer of the social life of the English. There are elements in it which are jarring to an oriental. What I refer to is the social life peculiar to Oxford or Cambridge, characterized as it is by a high, frank and manly tone. Besides furnishing the means of acquiring sound knowledge which are not offered in the same degree in any other place, besides enabling a student to participate in that unique intellectual life, “that subtle blending of ancient and modern, by which the former loses its ruggedness, the latter its vulgarity,” Oxford and Cambridge afford in full perfection the companionship of men of the same age and of congenial tastes, the opportunities for amusement, and the social intercourse which are even more essential to a liberal education than mere book-learning. Is it not worth while going all the distance from India at considerable expense to spend a few years in such society as is found at Oxford or Cambridge ? But the question may be asked :—Does not a student in London or Edinburgh have opportunities of enjoying similar social advantages ? He may have, but not to the same extent as at Oxford or Cambridge. The reader will understand

me fully when I give him a more complete idea of College life in these two Universities. But before doing so, let me make some remarks about the relationship which exists between the Tutors and the students at Cambridge. It has already been observed that a College in either of the two great Universities partakes more of the nature of an English home. It offers to its members the definite advantages of comfortable lodgings, good society, and assistance in their studies from Tutors. The Master and Fellows belonging to each College exercise, either directly or indirectly, a paternal influence over the students. The Tutor who lectures is more than a Lecturer; he it is who often invites you to his rooms and puts you in the way of College life, directs your studies and takes a personal interest in your progress. You consult him in all things and he is ever ready to help you with his advice and counsel. The student thus comes to reside in a place where he finds himself under the guidance of experienced men, who are of help to him in his academic course; he finds that a personal interest is taken in his College career; and nothing is more encouraging than this.

Oxford and Cambridge adopt both the Professorial and College systems, whereas the Scotch Universities, if I mistake not, have only the Professorial system,—that is to say, the student is not attached to any College; in fact there are no Colleges which form part of the University. He attends lectures given by Professors, undergoes periodical examinations, and lives for a number of years without coming under the personal influence of his superiors. The Professors are mere teachers, bound to deliver a certain number of lectures and have no control over the conduct of the students; their power and influence do not, generally speaking, extend beyond the lecture-room. In

Oxford or Cambridge the College is everything and the Tutor of each College has the sole supervision of the students throughout their academic course. The Tutor brings to bear his personal influence upon the students even out of the lecture-room, and his duty is not so much to deliver lectures as to direct, advise, and help the young men in their academic career. Directly or indirectly he has also a moral influence over those who place themselves under his guidance. Discipline, regularity, external restraints, friends and acquaintances are as necessary for the education of a youth as lectures. The College is necessary to supplement the University. The professorial system fulfils the strict idea of the University and is sufficient for its *being*; but it is not sufficient for its *well-being*. This is what Cardinal Newman means when he says, "Colleges constitute the *integrity* of a University."

But it may be said, after all "College life," of which you speak so much, is a life of restraint; yes it is, and so is home life; but a life of wholesome restraint, which helps to develop in the long run a healthy and perfect manhood. What is home? "It is the shrine of our best affections, the bosom of our fondest recollections, a spell upon our after-life, a stay for a world-weary mind and soul, wherever we are cast till the end comes. Such are the attributes of offices of home, and like to these in one or other sense and measure, are the attributes and offices of a College in a University."

A great deal has of late been said about discipline and moral training in Indian schools. It has always seemed to me that the absence of a school or college life as opposed to a class life is one of the drawbacks of the educational system of this country. The most effective means of raising the character of our students is to bring them under the personal influence of

men of culture and moral excellence. There is certainly no scope for such influence so long as our scholastic institutions are merely places in which students meet together to receive instruction for a few hours, during which time the intercourse between the teachers and the taught is of the most formal nature.

CHAPTER IV.

The Freshman's first experiences of College life.

One never forgets the sight which the Cambridge Railway station presents a night or two before the term begins. As the academic year commences with the Michaelmas or October term all those who intend joining the University generally go into residence at Cambridge during this term.

The Undergraduates who enter the University go by the name of "Freshmen" in their first year. Quite a stream of young men pour into Cambridge from every nook and corner of Great Britain. The typical Scotchman, from Aberdeen or Glasgow—a Graduate of some Scotch University coming all the distance to secure a place among the Wranglers or obtain a First Class in the Classical Tripos; the Dublin or Belfast Graduate who is not content with the honours received from his own *Alma Mater*, but aspires to the higher distinctions of a more famous University—one sees them all there. One comes in contact with scores of young men from every country and important town of England. It is indeed a sight worth witnessing to stand on the platform of the Railway station and see it crowded with hundreds of well-bred Englishmen fresh, hearty, having the sterling qualities of their race stamped on their very faces. There is a certain *sincerity* about a well-bred Englishman which cannot help striking a foreigner. You can read his frankness, his honesty, his self-respect and the dignity of the race in his very countenance.

But it is more than this you notice in a group of young Oxford or Cambridge men. You easily detect what is called the *Varsity cut* about them. I have heard it said that the very walk of an Oxford or Cambridge man is something peculiar. Walking one day in Regent Street in London with a College friend, he pointed out a number of young men who he said were *Varsity* men. I was surprised at this and when I asked him what made him think they were Oxford or Cambridge men, he said it was their mode of walking. But, however characteristic the gait of an Oxford or Cambridge man may be, his way of talking is still more so. Let us just mingle with this noisy crowd at the station and listen to their talk :—"Hallo Jack! How are you old fellow? Have you had a jolly *Vac**?" "Awfully jolly! Don't think I ever enjoyed myself more. Did *you* enjoy it my boy?" "By Jove! didn't I! Never did a *stroke of work*†" "Neither did I; sure to *get ploughed*‡? Hallo Jenkins old chap, I suppose you have been *mugging*§ the whole time." "Where do you intend *hanging out*|| this term, my boy?" "I have been *seedy*|| nearly the whole *Var*, never did a stroke? I daresay you will *pile it on*** this term!" "And what have you been doing, Jones?" "Oh! I ran up to the lakes; and had a *ripping*††fine time of it, till that *bounder*§§ Robinson came. Come round to my *diggings*||| this evening, and we'll have a long talk;" and so on. There are words and expressions here which my readers may not have come across before. Well! most of them are of the young men's own coinage and as such are understood only by University men or Public Schoolboys. It will not, however, do to recommend the use of these

* Vacation. † The least bit of work ‡ Fail. § Studying hard
 || Residing. || Unwell ** Work hard. †† Super-Excellent.
 §§ Noisy, talkative and overdressed man. ‡‡ Lodgings.

expressions, as after all they are only University 'slang.'

The young men soon disperse to their various Colleges and lodgings. What a hubbub outside the station to be sure and what a rush for cabs! We will follow one of these young men, who is for the first time entering Cambridge and try to form an idea of the life he will have to lead there. To our Freshman everything is new and exciting. With what eagerness and delight does he see towers and pinnacles towering calm and stately over the antique house roofs of the town, the gownsmen going about in all directions, the chapel bells clinking everywhere,—for in Cambridge bells keep ringing the whole day long. How anxious he is to begin his life at once, to be enrolled as an Undergraduate and walk about with his cap and gown. But he must wait a little and see the Tutor of his College first.

He enters the venerable gates of his College, and the porter, without the least concern about our new comer and with an air of indifference points out to him the Tutor's rooms; for he it known that the porter is a dignitary of the College quite as much in his own estimation as the Master or Tutor. He has always some little contempt for our Freshman as he knows that he is still *raw* and finds it impossible to shew him the respect which he is pleased to accord to the older members of the College. This dignitary looks upon the new arrival in the same light as an old servant in a school does on a boy who has come to be admitted into the A, B, C, class. The Tutor is more polite. He is an old Bachelor surrounded by his books, with a mantle of dignity about him, looking down somewhat slightly upon youth and good looks. Of course he is patronising, and tries to be amiable more especially to the Freshman, as he thinks

it prudent not to frighten the new comer with his dignity ; but he soon finds an opportunity to shew what he really is by putting on a proud reserve ; he is scrupulously polite but never free.* The rules and regulations of the College and University are explained to the new comer ; there are scores of rules which it is necessary for the Undergraduate to observe. He must take care never to walk in the streets after dusk without cap and gown ; to be within the College gates by a certain time ; to attend chapels and lectures ; not to walk on the College grass plot, &c. He must be subjected to these and a host of other little restrictions and regulations. The Tutor also assigns him the rooms in which he has to live and if our dignitary is oldish, as he invariably is, he is sure to indulge in a few words of commonplace advice. He will tell him not to be extravagant, to work hard, to be careful about choosing his friends and so on. As a general rule, the College Lecturers preface their discourse with ' counsels' to the young Undergraduates.

Our young friend is ushered into his rooms and he finds everything there to his satisfaction—all snug, compact and well arranged. Their very appearance tempts him to sit down and read, for they are perfect models of a student's rooms. Each Undergraduate is usually assigned three rooms, the first is his study, the second his bed room and the third his *gyp* room, the classical name assigned to the chamber which serves for his coal cellar, pantry, and kitchen and where his attendant discharges his menial duties. The staircases sometimes leading to these rooms are often narrow and low; and one climbing it for the first time, cannot help

* I believe that this description is not true of the present Dons as these gentlemen are now allowed to enter into the holy state of matrimony. There is not the slightest doubt of the fact that marriage has a humanizing influence even on fossilized Dons.

thinking that he is entering some mediæval monastery. Everything has a quaint appearance; the walls seem as if on the point of tumbling down. But what is his surprise and delight on entering rooms so neat and so tastefully arranged, with a fine assortment of books in one corner and a charming view from the window, either looking into the College garden or commanding a view of the romantic Cam. Who would not like to reside in these rooms for some time, shut out from all the bustle and excitement of the outer world, and devote his time to study and thought? Who would not like to stay there in the evening twilight and have an innocent chat with a few well-bred young Englishmen, and enjoy a cup of hot tea or coffee so essential to a reading man in Cambridge? Who would not like on a wintry night to sit over his books with a good fire to warm and cheer his room, when everything is cold and bleak outside, to "burn the midnight oil," not knowing how the hours of night are speeding? But we are forgetting our Freshman, who has by this time looked round and seems well pleased with his little place of abode. The Bed-maker, a curious specimen of a College servant, makes her bow and asks the young gentleman how much *commons*, i. e., milk, butter, &c., a day he needs.

The College servants in Cambridge are known as *Gyps* and *Bed-makers*. The former are male servants who have not much to do with the Undergraduates. The Bed-makers are everything. They have to keep the rooms clean, prepare the beds (hence their name) and bring such things as their young masters may happen to want; in fact serve as their waiting women. But alas their looks! As a general rule the oldest, the ugliest and the most repulsive in appearance are chosen for this work, so that the young Undergraduates may have no inducements to fall in love

with them. I had the doubtful privilege of having as my bed-maker for some time a regular she-Falstaff who invariably took a good quarter of an hour to climb up the staircase. At Oxford 'Gyps' are called 'Scouts' and perform the offices of Bed-makers as well.

Our young friend has to manage all by himself; he has to keep house as it were; and he has to arrange for all his meals, excepting dinner, in his own rooms. The dinner which is served out in the College hall he has to partake of with his fellow-students. Everything seems new to him. He has never been in this predicament before; even his provisions he has to order himself. All this, however, he finds no trouble, but on the contrary a great pleasure. The most enjoyable part of College life is the opportunity which it affords of doing everything for oneself. The Undergraduate has to make his own tea and coffee, to nurse himself when ill, and to keep house himself. And this is the life which the richest sons of England come to share in at Cambridge, because there more than in any other place, except perhaps Oxford, they learn the grand lesson of self-help.

College life, let me tell my reader, is by no means a life of luxury and ease. It is more a life of restraint and self-denial and yet strange to say there is nothing which is so much envied by young English gentlemen as the life of an Oxford or Cambridge Undergraduate; not because of the ease and comfort which, one might think, attends such a life, but because it is a life which enables one to work for oneself, to think for oneself and judge for oneself. Education does not consist in passing examinations and adding to one's name a few letters of the alphabet; it is the training of self, the developing of one's own faculties and the bringing out one's own character and worth.

It is generally supposed that the first two terms or so of a Freshman are not very happily spent. This is not quite true. He has no doubt to pass through several ordeals of more or less severity. Often advantage is taken of his innocence and helplessness by older members of the College. The Freshman is usually made the butt of the bright wits of the College. He will be asked to believe in impossible events and exploits. His person may be the object sometimes of practical jokes of an amusing character. Crackers will be burst into his room while he is studying or he will be aroused at midnight by cries of "Fire," "Thieves!" &c., or will find himself in the morning screwed in. But it does not take long for him to become reconciled to the novelty of the life. The awkwardness of a novice soon wears off and the Freshman takes his place in the College ranks with proper dignity and talks of the river, the races, and other University topics with easy freedom. The transition from a period of probation to one of complete reconciliation is extraordinarily rapid.

CHAPTER V

How a day is spent at Cambridge.

OUR Freshman spends the first few days of his stay at Cambridge in making determinations as to his intellectual career. What a world of thought rushes upon his mind ! He has come to a place from which have proceeded men who have revealed new truths to the world, who have explored the depths of nature, who, by the right use of their intellect, have advanced the cause of humanity, and who in these and other ways have left their mark on the world. Every spot he casts his eye upon brings before him memories of the illustrious dead, and he has come to obtain the same training which these very men have had. He will have every means at hand whereby to distinguish himself, with all the associations of a place which erewhile produced a Bacon and a Newton to cheer him. How will his University career end ? Will it really be a success ? These and other thoughts never fail to occupy one, who for the first time enters Cambridge. Along with these, hopes of a different nature may fill his breast. He remembers perhaps with a glow of pride how he took six wickets in a match, at a cost of only 25 runs, last season, and longs for the May term. Perhaps he rowed at a picnic party on the lakes last summer, and has an idea, that he ought to get into the Varsity boat.

The Undergraduate, after a few days strange experiences, settles down quietly in his rooms. Let me give my reader an idea of the way in which he spends a day. He has to get up early, (which certainly is not an agreeable task, with the thermometer

standing at freezing point sometimes,) dress himself and be in the College Chapel for the Morning Service. Every Undergraduate is obliged to attend Divine Service a certain number of times during the week. If he fails to do so, he is warned by the Dean of his College, and in some Colleges he is fined a trifle. Such a system would seem to be rather an imprudent method of enforcing religious discipline, especially in this enlightened age; but it must be remembered that the University is entirely a Christian University, and any slight restriction which may still exist, as regards religious discipline, is not in any way inconsistent with the principles according to which the University and Colleges are being maintained. The benefits of early Chapel are obvious. There are few who will not, after a devout participation in a religious service, enter upon the day's work with more determination and industry. The practice is also not without its material advantages. Attendance at Chapel ensures early rising and the commencement of the day's reading at the proper time. But the restriction, as regards attendance in Chapel, does not apply to non-Christian young men. These can have special permission granted them by the College authorities to absent themselves from Divine Service. The service in the Chapel does not generally last more than half an hour, and after a stroll the young Undergraduate returns to his own rooms with a good appetite for his simple but substantial breakfast.

This meal usually consists of a couple of half-boiled eggs, a large-sized loaf, good butter and marmalade, classically called 'squish,' and coffee, which is the beverage used in preference to tea. Few Undergraduates can afford a meat breakfast in such an expensive place as Cambridge. But when friends are invited,—it is the invariable custom of the senior men to

invite Freshmen to breakfast,—the meal is of a better style.

After breakfast, our Freshman goes to the lecture room. He has arranged with the Tutor beforehand what lectures he has to attend. In his first year he is generally obliged to attend a certain number of lectures, not exceeding three each day, until he passes his *Previous* or *Little Go*. This is the first public examination corresponding to the Matriculation of the Indian Universities. After getting through this Examination, if the student is one who aspires to 'Honours,' he is left quite free and can attend any lectures he likes.

Even the lectures which he has to attend the first two or three terms, do not in any way task him; for they generally consist of an elementary course of Mathematics and Classics, which the student finds no difficulty in mastering. Each lecture lasts about an hour, and is given by one of the Fellows of the Colleges. This method of teaching is, therefore, something entirely different from what obtains in our Schools and Colleges. The Lecturer may not question the young men before him; he gives them of course, some work to do in their rooms which, they can either do or leave, as they like, undone. If a student is particularly lazy, he is summoned by the Tutor, who holds a conversation (somewhat one-sided) with him for a quarter of an hour or so. If the students have any difficulties they can go to the Lecturer after the lecture is over and he always takes pains to solve them and make every thing clear. This system has both its advantages and disadvantages. Diligent and hard-working students, of course, get on; but the lazy and indolent take things easy and are not much profited. Usually all the lectures are delivered between the hours of 9 and 2; and after the lectures

the student returns to his rooms for his midday meal or lunch.

The afternoons are entirely given up to sports, of which there is no end in a place like Cambridge. The most popular of these amusements is boating. Each College has its own boating club and the new comers, who take to it, are taught to row by the older members of the College. A list is put up on the College screens every day, containing the names of the young men who must be present at the boat house and receive their "tubbing," as it is called. If any member fails to present himself at the proper time he is fined, and in this way even pleasure is made a duty. Nothing is more interesting to a visitor than the bustling scene on the Cam on a fine afternoon. The tiny river is crowded with boats of all descriptions, rowed by lusty young Englishmen. Whichever part of the meandering river one turns to, one finds tubs, canocs, funneys, and every variety of boats; and the picturesqueness of the scene is heightened by the motley variety of dress worn by the young men; for each College has its own coloured uniform, the coat belonging to which is called a "blazer," and the boating men are obliged to wear their own costumes when rowing on the Cam. Boating constitutes a most marked feature of University life, and it is also, as I have said, the most popular amusement of the Undergraduates.

The Oxford and Cambridge boat-race, which takes place, once a year, on the London waters, is of world-wide celebrity; and is looked upon as one of the most exciting events of that great metropolis. Each University chooses eight of its best men, who undergo training for three or four months before the event takes place. A fortnight or more before the day of the race, the crews practise on the Thames

The whole country is in a state of excitement, and even little children may be seen in the streets of London warmly discussing the merits of the two boats. One may be heard saying 'I am for *dark blue*' and another 'I am for *light blue*,'* and making elaborate comments on the special excellences of their own favourite crews. One of the most picturesque sights is that which presents itself on the banks of the Thames on the day of the race. It is most curious to notice the excitement which an English crowd displays whenever it has an opportunity. The old and the young, the labourer and the aristocrat, catch the spirit of enthusiasm and shout with all their might and main. But shouting does not suffice; they clap, they jump, they dance and get, in fact, so excited as to present a ridiculous sight to a foreigner.

During the year there are two boat races, which take place in Cambridge itself, when all the Colleges join in the contest. These are looked upon with greater interest by the Undergraduates than the famous inter-University race.

Next to boating comes cricketing, which is popular in summer, and foot-ball is the game played in winter. Besides these the Undergraduates play tennis, golf, rackets, and various other games. Those young men, who are not inclined for more rigorous exercise, sally out in the afternoons for long walks, or *grinds*, as they are called in the Cantab tongue. The country round Cambridge, though flat, is still very interesting and there are pretty secluded villages scattered round about, at a distance of three or four miles from the town. A brisk walk to these rural spots, through green fields, with a broad expanse of sky overhead, does much to invigorate a reading man.

* Dark blue is the Oxford and light blue is the Cambridge colour.

"The constitutional walk," writes Mr. Arnold, "is quite an institution in Oxford and Cambridge. Even during the vacations the Cantabs form themselves into parties and walk and explore not only parts of Great Britain, but Continental countries as well. In the earlier parts of the last century we read of a few students going into Scotland and a few into Germany. Wordsworth and a friend took a walking tour in France, carrying their knapsacks on their oaken staffs. In our own days we have heard of Undergraduates making most of the journey to Rome on foot with a ten pound note. In the beginning of the century Watson, the non-resident Bishop of Llandaff, complained of the influx of 'Lakers, or Tourists' into Westmoreland. The Cambridge men first led the way there, and afterwards the Oxford men came. The simple countrymen called the Oxonians the 'Oxford Cantab.'" University men have also been called the "Universal men" up there.

A Cantab never fails to take his two hours' exercise per diem in one way or another. Seldom does one find a student in his rooms in the afternoon, however passionately fond of study he may be. One who does so and keeps to his books the whole day long will be looked upon as an abnormal character and be snubbed by the other students of the College. *Mens sana in corpore sano*,—a sound mind in a sound body,—is a maxim of universal and practical application. These young Englishmen, who pay as much attention to their bodily as to their mental development, are in no way worse off as students. These men, who can walk twelve miles a day or row sixteen, without being tired in the least are just as hard-working as the German students; and it is these strong, healthy, muscular young men who turn out Wranglers and First Class Classics.

What a picture does the very mention of the word

student bring before our minds, here in India. A study-worn, consumptive-looking individual, without any energy, appearing twice as old as he really is, fit rather to be an inmate of the hospital than a frequenter of the lecture room. The sight is sickening. How many of our students in the Colleges in India devote, say one hour a day, to out-door exercise? Is not a College course one of perpetual grind and cram from the time the student commences his A. B. till he is dubbed a B. A. No wonder that some of our best students, notwithstanding their brilliant University career, become utterly unfit for any more mental work. Speaking to Mr. Todhunter, the well-known Mathematician, about Hindu students, I remember him saying, "I can't understand why no Hindu has produced any original work. The Indian students who come here, do just as well as English students in our Universities and public examinations, but still we have never heard of any original work from them; whereas, in England," he went on to say, "no one is considered learned unless he produces something original." The reason is not far to seek, our students wear out their brains before they take their degrees and the severe strain on them during the four or five years of their University course makes them unfit for any original mental work after they have passed through the ordeal of the final examination.

If there is one lesson, which our students in India must learn from English students, it is this—to pay as great an attention to their bodily as to their mental development. And the only way to make them feel the necessity of out-door exercise is to compel them to devote at least an hour each day to sports on the College or School premises. We now find gymnasiums and sports' clubs formed in many of the Schools and Colleges in India and the students themselves

seem to take a greater interest in out-door exercise than they did formerly. Cricket is becoming a very popular game in India; but still out-door exercise has not become an established institution in our Schools and Colleges as it is in England. Why should not a compulsory system be adopted in all Government Schools and the boys be forced to do something in the way of sports out of school hours? Surely no harm can come of it. Of course some exceptions may be made for weak and sickly youths, who would not be able to stand any vigorous exercise; but as a rule, moderate exercise will benefit and help both the mental and bodily development of the individual. Once made compulsory, the students in time would realize for themselves the great pleasure they derive from out-door sports, not to speak of the other solid advantages they would obtain in the long run; they would, therefore, take to them of their own accord. What becomes of the hundreds of young intelligent men, who are sent out year after year by our Universities? The quick perception, the intelligent appreciation, the indefatigable inquiry which are so characteristic of a Hindu student and which are so much admired in him; what has been the result of these qualities? It is high time that the Hindu student should show others that he has something more in him than the capacity to *get through* examinations. It is time that he prove himself more than a *student*, and by healthier mental activity in a sounder and maturer body show that even in *originality* he is not inferior to the learned men of other nations.

But to return to our Undergraduate he comes back to his rooms about four o'clock and he has a little time still left to change his dress and prepare himself for dinner or *Hall* as it is called in Cambridge. The Undergraduates, as I have already said, dine together

in the College Hall. There are three separate rows where students sit according to their years of standing in College; one row being reserved for the Freshmen, another for the second and another for the third year men. The Fellows of the College dine by themselves on a raised dais at one end of the hall. The dinner commences with a long Latin grace which is read either by one of the Fellows or Scholars, and the meal does not occupy more than three-quarters of an hour. The couple of shillings or so which each student has to pay per day for his dinner, does not of course entitle him to anything very sumptuous. A quantity of good roast beef and one or two other meat dishes he gets for his money, together with either soup or fish; but for any pastry or other dishes he has to pay an extra charge in some Colleges. The dinners are substantial, but there is nothing very rich or delicate. It is indeed an interesting sight which these College Halls present,—crowded with young Undergraduates, all in their black gowns, the whole place filled with bustle, talking and laughter, waiters rushing about in all directions calling out “Beef, Sir,” “Mutton, Sir,” and offering it to the Undergraduates. Many a joke goes round the table and many a discussion on politics and other topics of general interest is held, while an astonishing quantity of roast beef is being consumed by the young Britons. One day the talk is all about some list of successful candidates in a Tripos, which has just been posted on the Senate-house doors—about Robinson the senior Wrangler, or Jones the fifth Wrangler, or Smith the last junior Optime who has just managed to scrape through and get the *wooden spoon*. Another day it is all about the grand match or race which took place in the afternoon on Parker’s Piece—the *splendid style* in which Brown ran, the *astounding innings* of Jenkins and what not. The conversation also often turns upon

politics in which every Englishman takes an interest. A warm admirer of Gladstone may be heard in one corner growing eloquent over a speech made the night previous in the House of Commons; and not far from him a zealous Tory, denouncing most emphatically the shameful doings of the Government and the scandalous way in which the prestige of the British nation has been sacrificed to mere blind sentimentality, and finishing up with 'Ah! How different things would be if old Dizzy were alive'! Some late-comers bring the latest news from the Reading Room and everything is discussed and commented upon in that free and easy manner which cannot but remind a foreigner that he is in a country where every one is master of his own thoughts and words:—

"It is the land that freeman till,
That sober-suited Freedom chose.
The land where, girt with friends or foes,
A man may speak the thing he will"

The dinner hour varies in different Colleges; usually it is either just before or after the evening service in Chapel. The evening Chapels are better attended than the morning ones. After dusk and at all times on Sundays, the Undergraduates are obliged to wear their caps and gowns while walking in the streets; the neglect of this rule entitles the Proctor to levy a fine of 6s. 8d. on the unfortunate offender. The Undergraduates are also obliged to appear in their gowns in chapel, lecture room, and when calling on College or University authorities. On Saturday evenings, Sundays, and Saints' days the students wear white surplices while attending services in chapel.

After chapel and Hall the student does not begin his studies immediately. A bright fire is lit in his room and all the tea things are placed ready for him on a table. The Undergraduate seldom takes his

evening cup of tea by himself. He has one or two of his intimate friends with him and the hour is spent most cheerfully in either an innocent chat about their own studies or some topic of general interest. After the evening tea, the Undergraduate begins his reading in downright earnest. The Cambridge reading man always keeps late hours, for his morning hours are spent in the lecture room, and in the afternoons he is either on the football or cricket field or on the river. One who aspires to 'Honours,' if he is given to working in the nights, seldom retires to rest before the clock strikes twelve.

CHAPTER VI.

College Friendships and College days.

WHAT makes Cambridge life so attractive and pleasant are the friendships, strong and true, which one contracts with young men of similar tastes and opinions. There is something altogether sacred in the linking of mind to mind; especially when we are young and feel the pulse of life and thought beating quick and high; and when with the strength of manhood we try to feel our own way through the world, think for ourselves, believe in and act for ourselves. It is then that the young man, in the struggle for the perfection of his thoughts and opinions, needs the power of an external influence,—an influence which is no other than the kindly sympathy of a fellow-struggler. It is then that one wishes for a communion of thoughts and ideas and a linking of heart to heart. These friendships are the crowning gifts of a University life; they last till death, and time only tends to strengthen the mutual ties so strongly formed under such happy circumstances. The friendships of childhood only last as long as the childish thoughts survive; but those of youth last till the end of life, for even in old age the ideas of youth are its sole sustainers.

A Cantab looks back upon his College days as the happiest period of his life. Even now, as I write, I cannot help bringing before my mind those happy days, which I had the inestimable privilege of enjoying with English friends, who were none the less really my friends because of my being a foreigner. These friendships I enjoy even now, though many seas lie between India and England. If it were not

for the kindly treatment and open friendship, which a foreigner so readily meets with when in England, the period of three or four years which he spends there would be anything but enjoyable ; it would be more of an exile.

The English in India and the English at home are two entirely different people. Somehow, when they come to leave their homes and are found in the midst of foreigners, they lose their genuineness and put on a reserve which though it may be excusable is not in the least natural. To know what the English really are one must go to their very firesides as it were, and find out their real character. It is there that their sterling qualities reveal themselves. It is there more than anywhere else that one feels their kindness and consideration, their unaffectedness and their liberality of mind.

There is an innate sense of superiority in the Englishman, which makes him look upon himself as belonging to a race the first in all the world. To his eyes even his immediate neighbours, the French and the Germans, are his inferiors ; and he becomes more alive to this superiority when he leaves his island home to mix with foreigners. He makes up his mind to stand on the dignity of his race and to assume an unbendable stiffness, so as to be able to show others what he really is and how far he is above them. But *at home*, he is himself—natural and genuine.

The opinions, therefore, which one forms of the English abroad, are not in the least justifiable. These people who in India appear so cold and reserved should be judged as they are found at their firesides. There we find them kind, hospitable, and warm in their treatment of foreigners.

But a foreigner going to Oxford or Cambridge, for his intellectual training there, enjoys a closer friend-

ship with such of the young Englishmen as he is brought into contact with—a friendship made closer by the associations, and the occupations of the place. I had many an opportunity, while at Cambridge, of testing the reality of such friendships. There was not a single occasion when I was ill and had not the sympathy of friends, who made a point of coming to my rooms, both morning and evening, either to read to me my text books or to give me some advice and precautions how to guard myself against the severity of the weather. Thus writes an American gentleman of his experience while a student at Cambridge—

“For seven months I lay in a precarious state, and for more than two years was exceedingly feeble, and unable to return home or to travel any distance from my place of residence. Having, as the first resource in this deprivation of ordinary employment, attacked all the miscellaneous reading I could lay hands on, my eyes began to fail, and I was totally helpless. In this strait an opportunity was afforded me to test the value of English friendship, and obtain insight into the best side of English character which otherwise I might not have done. Time was of great value to all my acquaintances that were Undergraduates or Bachelors, and the Fellows, though more at leisure, had still their routine of study and amusement which had not fitted them for, and was not agreeably varied by, the task of amusing an invalid who could do nothing to amuse himself and was even forbidden to talk. But these men sacrificed hours to me night after night, doing all in their power to divert and alleviate my unpleasant situation. I was indeed much struck at the kindness of those who used to visit me, six or seven in an evening, and whose interesting and cheering conversation made the tedious hours of my illness move lightly by.”

I had a hearty welcome to the homes of several of

my College friends during the vacations. In that strange land, many a door was open to me, whenever I chose to go and the kind treatment and the warm welcome I received in those English homes has made my stay in England seem altogether a pleasant dream to me. It really astonishes a foreigner when he meets with such hearty reception from people whom he has all along looked upon as cold, haughty and reserved.

I can by no means do justice to the subjects—College friendships and College days—which I have taken up in this sketch. The charms of College life have been the theme of nearly every poet, that either Oxford or Cambridge has had the honour of producing. What indeed could be more picturesque than Wordsworth's description of his early Undergraduate days ?

"I was the dreamer, they the dream ; I roamed
Delighted through the motley spectacle,
Gowns grave or gaudy, doctors, students, streets,
Courts, cloisters, flocks of churches, gateways, towers ;
The position strange for a stripling of the hills,
A northern cottager

The weeks went roundly on,
With invitations, suppers, wine and fruit,
Smooth housekeeping within, and all without
Liberal and suiting gentleman's array,

Companionships,
Friendships, acquaintances, were welcome all.
We sauntered, played, or rided ; we talked
Unprofitable talk at morning hours ;
Drifted about among the streets and walks,
Read lazily in trivial books ; went forth
To gullyp through the country in blind zeal
Of senseless horsemanship, or on the breast
Of Cam sailed boisterously, and let the stars
Come forth, perhaps without one quiet thought "

Tennyson's *In Memoriam*, the grandest of the Laureate's productions, is all devoted to one beloved object—a College friend. There is a tender sadness in the following beautiful lines, which brings before us

the poet's mournful reminiscences of College days :—

“ I passed beside the reverend walls,
 In which of old I wore the gown ;
 I roved at random through the Town,
 And saw the tumult of the halls ;

 And heard once more in College fauces,
 The storm their high-built organs make,
 And thunder-music, rolling, shake
 The prophets blazoned on the vanes ;

 And caught once more the distant shout
 The measured pulse of racing oars
 Among the willows ; paced the shores
 And many a bridge and all about

 The same grey flats again, and felt
 The same, but not the same ; and last
 Up that long walk of limes I past
 To see the rooms in which he dwelt.”

And then he goes on to say that another name was on the door and all within was noise of songs and clapping hands,

“ Where once we held debate, a band
 Of youthful friends, on mind and art
 And labour, and the changing mart,
 And all the framework of the land ”

Here is one more faithful representation of the feelings with which Cantabs look back upon their associations of College days :—

“ The precious years we spent at Catherine Hall,
 How dear their distant memory ' when the dew
 Of youth was on us, and the unclouded blue
 Above us, and Hope waved her wings o'er all
 The ancient elms, green court, and tinkling cull
 Of chapel-bell ; gowns fitting o'er the view
 To hall or lecture ; even the dingy hue
 Of College front. How fondly we recall
 Our strolls in gardens or by winding river !
 The famous men we heard, the books we read,
 The dreams we dreamt, will make us one for ever ;
 Nor time, nor place, nor circumstances can render
 Our hearts indifferent to those years long fled,
 With their rich store of recollections tender.”

Speaking on this subject I cannot help contrasting the isolated life of a student in India with the cheerful, jovial life of an English student. To an Indian student College life has little or no charms; on the other hand he looks back on the days he has spent as a student as monotonous and wearisome. No doubt the system of caste which is so strong in India prevents students of various castes from mixing together more on an equal footing. They avoid all social intercourse with one another. We do not notice in them that *esprit de corps*, that union and sympathy, which are so characteristic of English students. And again one misses very much in India that cordiality and sympathy that ought to exist between masters and pupils. Of course the old orthodox idea of a teacher in India is that of a superior being whom his pupils should look up to with deep reverence and awe, but it is otherwise in England. A Schoolmaster or a teacher there, does not put himself on the same dignified platform, there is not the same gulf separating the teachers from the taught. The teacher makes himself one with his pupils on all possible occasions and thinks it his duty to be to them more than an instructor. He it is that takes a deep interest in everything that concerns the welfare of his students. I have already spoken of the advantages of the Tutorial system. Though it is not quite possible to adopt in our colleges the same system that is prevalent in English colleges and Public schools, still much can be done to make student life in India happier and more enjoyable.

CHAPTER VII.

The Previous Examination.

LET us suppose that our Freshman has become a little familiar with College life. The first public examination he will have to study for is the "Previous" or *Little Go* as the Undergraduates term it,—an examination corresponding to the Matriculation of the London and the Indian Universities. Matriculation at Cambridge, however, is nothing more than the enrolment of the student's name for which a fee of £5 has to be paid. In most of the Cambridge Colleges there are no Entrance examinations. Any student is admitted who is above a certain age. The relationship between the Colleges at Cambridge and the University is such, that no sooner is a student enrolled a member of a College than he becomes a member of the University as well. The practice of admitting any student into the College without testing his acquirements may seem strange; but it must be remembered that the Universities of Oxford and Cambridge stand in a peculiar relation to the Public Schools in England. A good proportion of the Undergraduates of Cambridge has always been supplied by the Public Schools; and a student is not supposed to leave his school before he has reached the Sixth Form. The University merely supplements a Public School training: and, as a general rule, a student coming from Eton or Harrow say, has learnt enough of Classics and Mathematics to fit him for a University training. But most Colleges have now introduced Entrance examinations. A student, who knows the elements of Mathematics and a little of Classics will have no difficulty in getting

admittance to a College.

Now about the Cambridge "Previous"—A student would do well to get through this examination before the end of the first term of his residence in College or even at the beginning; for he will then have the whole three years before him to devote to the special subjects which he may take up for his degree examination. The "Previous" is not an easy examination to pass for Indian students who are as a rule ignorant of Latin or Greek. A student should bring up two languages, *viz.*, Latin and Greek. But the University allows Indian students to substitute Sanskrit or English for Greek. This concession shews that Cambridge is doing its utmost to encourage students from India.

The Previous examination consists of two parts, one the Classical and the other the Mathematical. The first part embraces four subjects, *viz.* —

- (1) One of the four Gospels in the original Greek (Natives of India may omit this subject.)
- (2) One of the Latin classics (a selected portion)
- (3) One of the Greek classics, or for Natives of India a selected portion of the Sanskrit or Arabic classics
- (4) A paper of questions on Latin and Greek Grammar, or for Natives of India a paper of questions on Latin and Sanskrit Grammar, or Latin and Arabic Grammar.

Latin therefore, it will be seen, is compulsory though an Indian student is at liberty to substitute Sanskrit or Arabic for Greek. The second part takes in the following subjects, *viz.* —

- (1) Paley's Evidences of Christianity or Logic.
- (2) The first three books of Euclid, together with books five and six
- (3) Elements of Arithmetic.

- (4) Elementary Algebra including easy equations of more than two unknown quantities.

Besides these two parts, there is an additional examination for Honours candidates in the following subjects :—

- (1) Algebra, viz., the proofs of the rules of Arithmetical and Geometrical progression.
- (2) The elementary parts of Trigonometry including the solution of triangles.
- (3) Elementary Mechanics.

Besides these there is also a *civâ voce* examination in the Latin subjects only. The questions in Mathematics are mostly of an easy character and Indian students do not meet with any difficulty in the mathematical part of the examination ; but most of them find some difficulty in getting through the classical part. The different parts of the examination can, if the student wishes, be brought up separately. Several of the students from India are quite innocent of any classical knowledge and hence they find they lose a good part of their time in studying Latin or Greek.

In our Indian Universities very little attention is paid to classics. The Indian student, no doubt, has enough to engage his attention in acquiring a fair knowledge of English, a language quite as strange to him as Latin or Greek. But Sanskrit can be made compulsory just as English is ; and a knowledge of Sanskrit will enable him to get through the Entrance examination of any English University, for not only at Cambridge but also at the Oxford and London Universities the option is given to Indian students of taking up Sanskrit instead of Latin or Greek. In the University of Madras, for instance, a student is at liberty to bring up his own vernacular as his second language and one can imagine the difficulty which even a Graduate will have to meet with, if he wishes

to pass the London Matriculation, when he has no knowledge of a classical language. A knowledge of Tamil or Telugu will be of no more use to him in England than a knowledge of Chinese. Moreover Sanskrit being an Indian language students in India will not meet with the same difficulty in studying it as they would Latin or Greek. Every encouragement, therefore, should be given for the study of this language. The study of Sanskrit is considered, in these days, a part of the liberal education of even an Englishman; much more ought it to form the chief study of an Indian student. In most of the German Universities Sanskrit is a part of the curriculum of a classical education. Professor Max Müller says:—"In France, Germany, and Italy, even in Denmark, Sweden and Russia, there is a vague charm connected with the name of India. One of the most beautiful poems in the German language is the *Weisheit der Brahmanen*, the Wisdom of the Brahmans, by Rückart, to my mind more rich in thought and more perfect in form than even Goethe's "*West-östlicher Divan*." A scholar who studies Sanskrit in Germany is supposed to be initiated in the deep and dark mysteries of ancient wisdom, and a man who has travelled in India, even if he has only discovered Calcutta or Bombay or Madras, is listened to like another Marco Paulo."

This is not the place to discuss the claims which the Sanskrit language has on the attention of Natives of India; but when we find so much interest taken in the language even in European countries, I think, it is high time, that something should be done by the educational authorities in India to give a stimulus to the study of this language. At the Calcutta University no male student is permitted to take up Bengalee as his second language. A similar rule might with advantage be introduced in Madras.

To return to the subject of this chapter:—The student does not need the assistance of any private tutor as in the case of other Cambridge examinations. Lectures are given in each College bearing on the Classical and Mathematical subjects of the "Previous." Most of the students are prepared for this examination before coming to the University and as soon as they enter Cambridge they are free to devote their attention to the particular branch of study, be it Mathematics, Classics, Theology, Philosophy or any other subject for which they may have a special aptitude. It is indeed, as I have already said, a great advantage to get through the "Previous" as soon as possible, for the student will then have the whole of the three years before him to prepare for the degree examination.

I do not wish to say anything about the Ordinary or "Poll" degree which more than fifty per cent. of the students at Cambridge aspire to. The examinations for these degrees are easy; perhaps easier than the Bachelor of Arts Examination of any Indian University. It is not worth the trouble and expense to an Indian student to go over to England to obtain an Ordinary degree at Cambridge; but the Honours examinations are of the very highest standard and there is real merit in obtaining Honours at either of the sister Universities. There are two examinations for the "Poll" degree, one, similar to the "Previous," consisting of two parts, Mathematics, and Classics, known as the "General" and another called "Special," for which a student can appear in any of the following subjects:—Theology, Chemistry, Political Economy, Heat and Electricity, etc. The student has a good range of subjects to choose from. The examinations for the Ordinary degree are, it is said, likely to undergo radical changes.

Honours students are not troubled with any intermediate examinations. This is, in one way, an advantage ; for when a student is hampered with a number of examinations he is not his own master, and all his energy has to be spent in getting up the subjects of his examination. He is not able to go beyond the prescribed portions for the examination and is unable to do justice to any one particular subject for which he may have a special liking. In India our students are unfortunately hampered with too many examinations. Not only College students, but even school-boys are made to go through one public examination after another, which allows them no scope for a healthy development of their tastes and intellectual powers. At Cambridge the Honours student after passing the "Previous" is left free to take his own course ; and is not even compelled to attend any lectures. The only thing he has to do is to appear for his final degree examination after the expiration of a definite number of terms, for which examination, by the way, he is not allowed to appear more than once. If he fails to secure Honours the very first time he must content himself with an Ordinary degree. At Cambridge more than anywhere else the success of an Undergraduate depends a great deal upon himself, upon his own powers of application and his own steadiness, for the help he gets in the way of lectures, etc., from Tutors and Professors may be very little after all.

The Tutorial agency is threefold. First comes the College Tutor. He has not much to do with the teaching of the Undergraduates ; his work consists in guiding the students and planning out their course of study for them. During the first two or three terms, the Tutor takes part in lectures bearing on the subjects of the "Previous" examination and after the Undergraduate has passed the "Previous," he is free

to choose his own course of lectures. Secondly, there are the lectures of the Professors. These, unfortunately, are not appreciated by the Undergraduates. They are mostly on very advanced subjects, more fitted for ripe scholars than for students. Besides these lectures, there are what are called "inter-collegiate lectures." Six or seven of the Colleges are grouped together and a number of the Fellows belonging to these Colleges are chosen to give a course of lectures on particular subjects. These lectures are far more useful to the Undergraduate, for they bear directly on the subjects of the degree examinations. There is, thirdly, the staff of unofficial private tutors who, in fact, render the greatest help to the students. A private tutor "or coach" is indispensable to an Undergraduate who wishes to take Mathematical Honours. There are some eminent men whose profession is to take private pupils. The coaching system is specially developed in connection with the Mathematical Tripos. The famous coach, Hopkins of Peterhouse, said, in 1849—"From January 1828 to January 1849 inclusive, *viz.*, in twenty-two years, I had, among my pupils, 175 Wranglers. Of these, 108 have been within the first ten, forty-four in the first three, and seventeen have been Senior Wranglers." Mr. Routh of the same distinguished College was till lately the "coach" *par excellence* at Cambridge; he, too, could boast of having produced an equal, if not a greater, number of Wranglers and Senior Wranglers. Mr. Webb of St. John's College occupies at present the position from which Mr. Routh has retired.

Private tuition is resorted to considerably by students taking up Mathematics. Much has been said against the existence of this agency in Cambridge. Some think it ought to be discouraged by giving greater

prominence to College and Professorial lectures. But it cannot be denied that a student gets on far better under the auspices of a private tutor who is able to pay particular attention to him. The work will never be half so well done by College lectures as it is by private tutors. It is no doubt a dear system, for the Undergraduate has to pay £8 a term to his private tutor which comes to more than £30 a year, including the long vacation charge. But there is no likelihood of this institution being abolished, unless the whole system of University examinations should undergo a fundamental change. The nature of Cambridge examinations is such, that, unless a student has a thorough and comprehensive knowledge of the subjects he takes up, he will have no chance of securing a high place in the Honours examinations. For this, he must receive special and undivided attention from one who is himself master of the subjects he teaches.

CHAPTER VIII

The Mathematical Tripos.

ALL the "Honour Examinations" at Cambridge are known by the singular name of "Tripos." The strange genealogy of the term is given in Mr. Christopher Wordsworth's "Social life in the English Universities in the Eighteenth Century." In the olden days the B. A., who sat on a three-legged stool to dispute with the "Father" in the Philosophy School on Ash-Wednesday, was called Mr. Tripos, from that on which he sat. Afterwards the speech made by him was called the "Tripos speech," and the humorous verses distributed by the bedells, were called "Tripos verses." After some time similar verses circulated by the University authorities were known as "Tripos paper" or a "Tripos." It used to be the custom after the year 1748 to publish the list of "Wranglers," "Senior Optimes," "Junior Optimes." These lists were called the "Triposes." The term afterwards was applied to the Mathematical Examination whose interest centred in the above lists and when other examinations were instituted, they also went by the name of Triposes. The whole thing is a striking instance of what Mill would call the "transitive application of words."

There is no examination which is so widely known throughout the world as the Mathematical Tripos of the University of Cambridge. This examination is the oldest of all the Cambridge examinations, the list of men who have taken Mathematical honours in the University going as far back as the year 1739. The very name Wrangler, which is given to one who takes a First Class in the Mathematical Tripos, has reference

to the old scholastic disputations which were carried on in the University for a long time and served the purpose of examinations. The Cambridge Calendar contains a list of all those persons who have taken Mathematical honours from the year 1739 and it also gives foot-notes in which the achievements of distinguished men are noticed. One who wishes to have an idea of the number of celebrities Cambridge has produced within the last two hundred years or so, cannot do better than take a glance at the Mathematical and Classical lists that appear in a Cambridge Calendar. Mr. Arnold in his interesting work on Oxford and Cambridge gives a short account of the Mathematical celebrities of Cambridge. He writes :—

“ In 1761 we have the first senior wrangler proclaimed by the foot-notes to have arrived at judicial honours. This was Wilson of Peterhouse, who became a judge of the common Pleas. Two years later the great Paley is senior wrangler. In 1772 we find the double names (with a bracket calculated to mislead) of ‘ Pretyman (Tomline)’ both signifying a well-known bishop of Winchester in his day. Soon we have the excellent Milner, President of Queen’s, and afterwards Dean of Carlisle. In 1787 we have Littledale, the famous judge, who, with Tenderden as chief, and Bailey and Holroyd as fellow *judices*, made what has been called ‘ the golden era of the King’s Bench.’ Copley, afterwards Lord Lyndhurst, comes in as second wrangler, in 1794, distanced by Butler, formerly a famous headmaster of Harrow. In 1799 Lord Chief Justice Tindal shows as a good wrangler and second medallist, and next year Vice-Chancellor Shadwell is a good wrangler and second medallist. The great lawyers are plentiful between 1806 and 1810. Sir Frederick Pollock, the Lord Chief Baron, is senior wrangler; Bickersteth, afterwards Lord Langdale, who refused the

seals, the brother of the Rev. Edward Bickersteth and uncle of the Bishop of Ripon, is also senior wrangler; and so are those distinguished judges Alderson and Maule. In 1812 Rolfe is the last of the wranglers, or golden spoon, as it is sometimes called, but he gets his fellowship at Trinity, and becomes Lord Chancellor. The year but one after, another eminent judge, the late Sir Cresswell Cresswell, was 'wooden spoon,' the last of the junior optimes; the 'silver spoon' is the last of the senior optimes. Other eminent judges high among the wranglers were Alvanley, Ellenborough, Lawrence, Parke, Kindersley, Coltman, W. P. Wood, Cleasby, Blackburn. Among the senior wranglers we naturally meet with men of world-wide scientific attainments, some of them mathematical professors in the University—Herschel, Ellis, Stokes, Cayley, Adams, Airy, Challis. The illustrious Whewell missed the senior's place and came out second. Seven senior wranglers have become bishops, but bishops and great divines abound in the wrangler's list, and generally range high up. Canon Melvill, Mr. Birks, Bishop Goodwin, and Bishop Colenso were all second wranglers."

This list after all is not an exhaustive one, half a dozen more such can be made up containing as many celebrities as are mentioned here.

The Mathematical Tripos has undergone of late very considerable changes. The examination used to be held in January and was divided into two parts; now it is divided into three parts, the first two are held in June of one year and the last part in June of the following year. A student who satisfactorily acquits himself in the first part is entitled to Honours, but the results of the second part together with the first determine the Wranglers, Senior Optimes, and Junior

Optimes. Only the Wranglers are admitted to the third part and the successful candidates are arranged in alphabetical order in three classes. A candidate for the Tripos must be in his ninth term of residence, *i. e.*, he must have put in 3 years of residence. The regulations for the Mathematical Tripos given below will give a fair idea of the nature of the examination* :—

* REGULATIONS FOR THE MATHEMATICAL TRIPOS.

(1) The examination for the Mathematical Tripos shall consist of three parts of three days each.

(2) The examination in Part I. shall be confined to the more elementary parts of Pure Mathematics, and Natural Philosophy, as defined by Schedule I., the subjects to be treated without the aid of the Differential Calculus and the methods of Analytical Geometry.

(3) On the eighth day after the conclusion of Part I. the Moderators and Examiners shall declare what persons have so acquitted themselves as to deserve Mathematical Honours, and those candidates only shall be admitted to the examination in Part II. who are declared to have so acquitted themselves as to deserve Mathematical Honours.

(4) The examination in Part II. shall comprise the subjects included in Schedule II.

(5) The examination in Part I. shall begin on the Monday next before the first Sunday in June.

(6) The examination in Part II. shall begin on the Monday following the 2nd Sunday in June.

(7) On the tenth day after the end of Part II. the Moderators and Examiners, taking into account the examination in Parts I and II., shall publish a list of the Candidates arranged in three classes of Wranglers, Senior Optimes and Junior Optimes.

(8) In this list the Wranglers, Senior Optimes, and Junior Optimes shall be arranged in order of merit.

(9) The Wranglers only shall be admitted to the examination in Part III.

(10) The examination in Part III. shall begin on the 1st Monday in January in each year.

(11) The examination in Part III. shall comprise the subjects in Schedule III.

(12) On the tenth day after the end of the examination in Part III. the Moderators and Examiners, taking into account the examination in Part III. only, shall publish in three divisions, each

Candidates who fail to satisfy the Examiners in the First Part are either allowed the Ordinary degree or excused the General Examination. Those who are excused the General Examination must appear for the Special before they are entitled to an Ordinary degree. Very few, however, fail to secure a place in the Honour list. The Cambridge Guide says "the examination is well understood by College Lecturers and

division arranged alphabetically, a list of those examined and approved.

(13) The Moderators and Examiners may place in the first division any Candidate who has shewn eminent proficiency in any one Group of Schedule III.

(14) In each of the Book-Work papers in Part III. the Moderators and Examiners shall fix a limit to the number of questions to which any Candidate shall be permitted to send in answers, and the limit so fixed shall be printed at the head of each paper

SCHEDULE —I.

Euclid Books I. to VI. Book XI., Proposs. I. to XXI Book XII, Props. I., II.

Arithmetic, and the elementary parts of Algebra; namely, the rule for the fundamental operations upon algebraical symbols with their proofs, the solution of simple and quadratic equations, ratio and proportion, Arithmetical, Geometrical and Harmonical progression, permutations and combinations, the binomial theorem, and logarithms

The elementary parts of Plane Trigonometry, so far as to include the solution and properties of triangles.

The elementary parts of Conic Sections, treated geometrically, but not excluding the method of orthogonal projections; curvature.

The elementary parts of Statics; namely, the equilibrium of forces acting in one plane and of parallel forces, the centre of gravity, the mechanical powers, friction.

The elementary parts of Dynamics; namely, uniform, uniformly accelerated, and uniform circular motion, falling bodies and projectiles in vacuo, cycloidal oscillations, collisions, work

The first, second, and third sections of Newton's Principia; the propositions to be proved by Newton's methods.

The elementary parts of Hydrostatics; namely, the pressure of fluids, specific gravities, floating bodies, density of gases as depending on pressure and temperature, the construction and use of the more simple instruments and machines.

Private Tutors, and men who are hopelessly unprepared do not venture to try the patience of the Examiners."

There is no place which offers such facilities as Cambridge for a thorough study of Mathematics. The University has produced the very best Mathematicians in all Great Britain. There is something about the associations of the place itself that gives the student a

The elementary parts of Optics; namely, the reflection and refraction of light at plane and spherical surfaces, not including aberrations; the eye; construction and use of the more simple instruments.

The elementary parts of Astronomy, so far as they are necessary for the explanation of the more simple phenomena, without the use of Spherical Trigonometry; Astronomical instruments.

SCHEDULE.—II.

Algebra; Trigonometry, plane and spherical; Theory of Equations; easier parts of Analytical Geometry, plane and solid, including Curvature of Curves and Surfaces; Differential Calculus; Integral Calculus; easier parts of Differential Equations; Statics, including Elementary propositions on Attractions and Potentials; Hydrostatics; Dynamics of a Particle; easier parts of Rigid Dynamics; easier parts of Optics, Spherical Astronomy.

SCHEDULE.—III (GROUP A).

Differential Equations; Calculus of Variations; Higher Algebra; Higher parts of Theory of Equations; Higher Analytical Geometry, plane and solid; Finite Differences; Higher Definite Integrals, Elliptic Functions; Theory of Chances, including Combination of Observations.

GROUP B.

Laplace's and Allied Functions, Attractions; Higher Dynamics, Newton's Principia, Book I., Section IX, XI, Lunar and Planetary Theories; Figure of the Earth; Precession and Nutation.

GROUP C.

Hydrodynamics, including Waves and Tides; Sound; Physical Optics; Vibrations of Strings and Bars; Elastic Solids

GROUP D.

Expression of Functions by Series or Integrals involving sines and cosines; Thermodynamics; Conduction of Heat; Electricity; Magnetism.

stimulus to the study of Mathematics. The Undergraduate who is conscious of the fact that he belongs to the very same University which produced a Newton has indeed reason for encouragement. Even to this day Cambridge turns out Mathematicians who do more to develop this study than the great men of any other University.

The examination is also thorough and the Examiners are always men of very great scientific distinction. There is no honour which is so much coveted by English students as a place among the Wranglers. Men who have taken high degrees in other Universities very frequently go through a Mathematical course at Cambridge and compete for a place among the Wranglers. The competition is very severe, and those who have not had a high Mathematical training previous to their entering Cambridge find it very difficult to secure a place among the Wranglers. But the student, who has a taste for the subject and a fair knowledge of the elementary parts of Mathematics can easily, if under proper tuition, secure a decent place in the Honour list, though not a very high one. This is what Mr. Besant writes:—"It is rare for a young man to obtain high honours who has not had some considerable training at school, or elsewhere, but such cases do sometimes occur, and everything is possible to a man of real scientific ability and possessed of the requisite industry and endurance. Such a man may find the first steps difficult and laborious, but he will soon discover that his intellectual strength develops rapidly, and that his advances are made with accelerated speed."

The Senior Wranglership still continues, though as it is determined by the first two parts only, it no longer carries the same weight as formerly. It is owing to the intense strain brought to bear upon the

candidates aiming for this high distinction that this arrangement was adopted. There is also an important examination in connection with the Mathematical Tripos, and that is the contest for the Smith's prizes of the value of £23 each a year. According to a scheme approved lately by the Senate, the prizes are adjudged annually for the best essay on an approved subject in pure Mathematics or Mathematical Physics. The Smith's prize competition gives an opportunity of discovering any greater efficiency in the higher branches of Mathematics which could not be tested by the Tripos examination itself. There have been many instances of the Senior Wrangler failing to get the Smith's prizes. Mr Arnold mentions one or two remarkable instances of low Wranglers displacing the Senior Wranglers in the examination for the Smith's prizes:—

“Some years ago a gentleman went in for the Senate-house examination, and did splendid papers, but after three days' work, he was thrown out of a pony carriage, and so much injured that he was unable to go on with the examination. Up to this point he had been, we had heard, second Wrangler, but he was obliged to take an ordinary degree with an *aegrotat* attached to his name. This involved a great hardship for him which would have been avoided under the Oxford system. They propped him up in pillows on his bed a little later, and had a Master of Arts in attendance. Under these circumstances, he went in for the Smith's prizes and beat both the senior and second Wrangler. In 1821, Canon Melvill beat the senior Wrangler. The contest in 1829 was peculiarly interesting. The senior Wrangler was an obscure member of a small college; the second Wrangler was a scion of the great house of Cavendish. On the examination for the Smith's, Cavendish displaced Philpott and

came in first prizeman. They both took a first class in Classics, but the Duke was the better man by six places. The Duke succeeded Prince Albert as Chancellor of the University, his University honours to a great degree determining the selection. He modestly described his Cambridge work 'as giving some attention to studies to which he had always been partial.' "

In 1845 the famous electrician, Sir William Thompson, displaced Mr. Parkinson of St. John's. Mr. Bristed, in his work on *Five Years in an English University* gives the following interesting account of the contest for the Senior Wranglership in the year 1845.

"The general wish as well as belief was for the Peterhouse man (Mr. William Thompson), who besides the respect due to his celebrated scientific attainments, was known to the French mathematicians by his writings while an undergraduate, had many friends among both reading and teaching men, and was very popular in the University. But a rumour spread during the examination that a man from St. John's, Mr. Parkinson, was likely to be Senior Wrangler. The Johnians' best man suddenly came up with a rush, and having been spoken of before the examination only as likely to be among the first six, now appeared as a candidate for the highest honours. E—(i. e., Mr. Leslie Ellis, who was one of the examiners,) was one of the first that had a suspicion of this from noticing on the second day that he wrote with the regularity and velocity of a machine. In any Cambridge examination *pace* is a most important element of success. The pace of Parkinson has, at Cambridge, almost passed into a proverb. It was said that the successful candidate had practised writing out against time for six months together, merely to gain pace

The Peterhouse man, who, relying on his combined learning and talent, had never practised parti-

cularly with a view to speed and perhaps had too much respect for his work to be in any very great hurry about it, solved eight or nine problems leisurely on each paper, some of them probably better ones than the other man's, but not enough so as to make up the difference in quantity. The disappointed candidate, however, was not without a chance of partially retrieving himself the very next week in the examination for the Smith's Prizes, which is considered by the knowing ones a better test of excellency than the Tripos, as it embraces a higher class of subjects and the element of speed does not enter into it to such an extent."

The fame of Sir. Wm. Thompson, (now Lord Kelvin), as a mathematician, stands very high. Among the well-known mathematicians who have been both Senior Wranglers as well as first Smith's prizemen, we may mention Airy, the late Astronomer Royal, Challis, Stokes, Cayley, Adams, the discoverer, together with Le Verrier, of the planet Neptune, Todhunter, Besant, Tait, Routh, and the Hon. J. W. Strutt, now Lord Rayleigh.

Adams, who was Senior Wrangler in 1845, scored about 3000 marks, whilst the Second Wrangler, himself an eminent mathematician, scored only 1400 marks and it is evident that there was a greater numerical difference between them than between the Second Wrangler and the last Junior Optime. Whewell was Second Wrangler and Second Smith's prizeman in 1816, and so was also Colenso, the Bishop of Natal, in 1836. The celebrated mathematician Maxwell was Second Wrangler in 1854 when Routh was Senior, but they were both equal as Smith's Prizemen. Potts, who is so well-known in India as the editor of 'Euclid's Elements, with Geometrical Exercises,' was only twenty-sixth Wrangler in 1832. Some of these eminent

mathematicians have also distinguished themselves in Classics. Whewell, for instance, excelled in every branch of study and wrote on every possible subject. He was Professor of Mineralogy and afterwards of Moral Philosophy in Cambridge. A very amusing story is current in Cambridge regarding the erudition of Dr. Whewell. It is said that some of the Fellows of his college who were tired of always hearing him explain everything, wanted to lay a trap to catch him. So they made up their minds to get up thoroughly some out-of-the-way subject and introduce it in conversation and thus have the pleasure of seeing the "illustrious Whewell" unable to enlighten them on that particular subject. Accordingly they hunted up some old Encyclopædia and carefully perused the subject of Chinese music. When an opportunity occurred the subject of Chinese music was introduced and one after the other, the Fellows poured out a quantity of their strange erudition. They were at first delighted to find the doctor very silent, apparently in the attitude of a learner; but to their great horror, after all the talking was over, Whewell turned to the principal speaker and coolly remarked, "Oh, I see you have been reading the article I wrote for such a Cyclopædia in such a year; but since then I have changed my views"

The day in which the Mathematical degrees are conferred is one which the Undergraduates look forward to with great interest. The body of the Senate House is crowded with Masters of Arts and strangers from all parts of Great Britain, chiefly consisting of friends and relatives of the young men who are about to take their degree. The galleries are crowded with Undergraduates, all in their black college gowns. Long before the Vice-Chancellor enters the Senate House every available space in the galleries is occupied

by Undergraduates, where they have a very lively time of it indeed, far from the jurisdiction of the Proctors, the lawful guardians of their public morals. The young men have it all their own way ; they shout, yell, sing, whistle and do anything they like on the occasion. If they catch sight of an unpopular Fellow they greet him with violent hissing and they tumultuously applaud any popular Professor or Lecturer. If there is nothing to attract their attention in the body of the Senate House, a Tory Undergraduate proposes three cheers for Lord Salisbury or for any other popular Conservative member. The cheers are usually accompanied by groans and lusses from the Liberal young men and one of them next proposes three cheers for Mr. Gladstone. When the Senior Wrangler is presented to the Vice-Chancellor, he is greeted with shouts of applause and the whole group of Undergraduates wave their caps and sing heartily the well known air, "See the Conquering Hero Comes." But the "wooden spoon," *i. e.*, the last Junior Optime, is treated as a greater hero than even the Senior Wrangler ; and *the* event of the occasion is the presenting of the wooden spoon to him. The Undergraduates of the college to which the 'fortunate' candidate belongs are busy three days before 'Congregation' preparing a huge wooden spoon ; on one side is painted the arms of the college and on the other those of the University. This spoon is taken up to the gallery and just as the last Junior Optime kneels before the Vice-Chancellor to receive his degree, the huge thing is seen hovering above his head, suspended by thick cords from the gallery. After the Vice-Chancellor pronounces the Latin formula which makes him a Bachelor of Arts, amid a burst of cheers which shakes the whole building, he carries away the trophy after having cut the cords with his

penknife. Immediately after, the Undergraduates sing, as loud as they can, the popular English song:—"For he is a jolly good fellow." The effect of the whole is something very enlivening; and it is also amusing to see the contrast between the liveliness of the Undergraduates in the galleries and the assumed solemnity of the Vice-Chancellor and other dignitaries below, who, though they enjoy the time-honoured joke, still, seem apparently shocked at the behaviour of the young men above. Just fancy about a thousand lusty young Britons shouting at the top of their voices, singing or cheering! The whole scene when once witnessed is never to be forgotten. The many ladies, who grace the Senate House with their presence on the occasion, never fail to have a full share of the cheering. One Undergraduate proposes three cheers for all the young ladies who are engaged, another for all the young ladies who are going to be engaged, and so on; the cheers for the Queen are always given with vociferous loyalty. The men, who have distinguished themselves in sports, are also greeted with such expressions as "Well rowed," "Well run," "Well played." It is strange in Cambridge that the sporting men are far more popular than those who distinguish themselves at the Honours' examinations.

Cambridge now admits the lady students of Girton and Newnham to compete for the several honours of the University; a few years ago, when one young lady had the unique distinction of being bracketed with a twelfth Wrangler, an Undergraduate shouted from one end of the gallery, 'Is the bracket going to be permanent?' When the celebrated Darwin took his degree of Doctor of Laws in 1877, the Undergraduates actually let down from the gallery a stuffed monkey and kept the 'missing link' dangling over his

head the whole time the Public Orator was occupied in making his Latin speech. Sometimes some very good jokes are made. The Oxonians too are just as lively as the Cantabs. Those who have seen the likeness of the late Poet Laureate, Alfred Tennyson, will have noticed the abundance of hair on his head in a dishevelled state. When the honorary degree of D. C. L. was being conferred on him one audacious Oxonian actually shouted out, 'Did your mother wake you early? Wake you early? Alfy Dear!' There are also certain old jokes which become rather stale by constant repetition. One such is the crying out, when the Senior Wrangler is kneeling before the Vice-Chancellor, 'Look at virtue kneeling before vice,' *Vice* being a common abbreviation for Vice-Chancellor. All this will seem strange to those who have witnessed the ceremony of conferring degrees in Madras or in any other Indian University town. The whole thing in India reminds one more of a Church Service. Such a mode of behaviour of the English students, though it diminishes the decorum, certainly heightens the liveliness of the proceedings.

Our students in India shew a particular aptitude for the study of Mathematics and more for Pure than for Mixed Mathematics; but they have not got the same opportunities, that English students have, of prosecuting the study of Mathematics satisfactorily, owing to the want of able Mathematical teachers. Throughout India there are not perhaps more than a dozen Wranglers engaged in teaching Mathematics, and, I think, it is chiefly owing to the want of good teachers that our country has failed to produce more mathematicians. Several Indian students have distinguished themselves in the various Triposes. First class honours have been obtained by them in Science, Classics, Law, Philosophy and Mathematics. It is desir-

CHAPTER IX.

Other Cambridge Examinations.

BESIDES in Mathematics, a Student can take Honours in any one of the following subjects :—Classics, Theology, History, Law, Moral Science, Natural Science, Semitic Languages, or Indian Languages. There is also a new Tripos, known as the Modern Languages Tripos. The Classical Tripos was first instituted in the year 1824 and next to the Mathematical, the Examination for Classical Honours is of the greatest importance. Fellowships in the different Colleges are usually given to those who take high degrees in the Mathematical, Classical or the Natural Science Tripos. The Fellowships in Cambridge are not attached to the University, as in India, but only to the different Colleges. The total number of Fellowships in the various Colleges is 359, the annual value of each Fellowship is commonly about £200 but cannot exceed £250. It is ordinarily tenable for six years. The Fellowships had formerly to be forfeited if the Fellows entered the matrimonial state; but the new Statutes have altogether removed the mediæval remnant of celibacy as a condition in the tenure of College Fellowships. Trinity Hall has even built a house adjoining the College for a married Tutor. A Fellow who resides at Cambridge can usually add to his emoluments by either taking private pupils or holding a lectureship or any other College office.

Though the University of Cambridge is known as the Mathematical University *par excellence*, still, strange to say, greater encouragement is given to Classical than to Mathematical studies. According

to the new regulations, the Classical Tripos Examination consists of two parts. The first part occupies six days and chiefly consists of Composition and Translation papers. The second part is intended for those who wish to shew a special and technical knowledge in some of the higher branches of Classical learning such as Philosophy, History, Archæology, or Philology ; but the candidate who succeeds in the first part is entitled to Honours though he may not present himself for the second part. Up to the year 1858 those who went in for Classical Honours had first to secure a place in the Mathematical Tripos list. Though this unjust restriction has been removed, still it shows that Cambridge has all along been partial to the study of Mathematics. Even now, as pointed out already, those who wish to take Honours in any subject are obliged to pass an additional examination in Mathematics, besides going through the Previous Examination. Cambridge too can boast of having produced some of the very best classics. A first class in the Classical Tripos is a brilliant degree. Mr. Bristed, who was himself a Classical Scholar of Trinity College, Cambridge, writes, " The question has often been put to me, ' Why did you, with your classical tastes, go to Cambridge rather than to Oxford ? ' To which I always reply that there is more classical learning to be picked up at Cambridge than I could ever hope to acquire. The truth is, that the Cantabs are just as good scholars as the Oxonians, the former excelling in Greek, the latter in Latin, only at Cambridge you are dosed with Mathematics into the bargain." This was written more than twenty-five years ago, and I do not know how far what Mr. Bristed says as regards Cantabs excelling in Greek and the Oxonians in Latin is true now. Having no idea whatever of the Oxford examinations, it is impossible for me to give any

opinion on this point ; but let me quote here the words of Mr. Arnold who speaks from a thorough knowledge of both the Oxford and Cambridge classical examinations. After saying that a Cambridge Mathematical degree is held in greater estimation than the Oxford one, Mr. Arnold remarks :—" In Classics matters are more evenly balanced but with a great difference. An Oxford first class, in the final examination, is a surer distinction, and on the whole has probably a higher value, than the Cambridge first class, except as regards the first few places in the Cambridge Classical Tripos. Yet perhaps the Cambridge man is both the more extensive and the more elegant scholar. Greater attention is paid to pure scholarship at Cambridge than at Oxford."

There are differences of opinion as regards the comparative merits of Classical and Mathematical training. It is generally said that Mathematics develops the reasoning powers and Classics develops the imaginative. This is to a great extent true. But Mathematics besides developing the reasoning powers also teaches *method* and *concentration*. It also, more than any other subject, makes men exact and accurate. A person, even if he has only gone through an elementary course of Mathematics, will seldom take anything at second hand : he will always assign reasons for his opinions. Classical studies have also their advantages. They also indirectly strengthen the reasoning powers. Thus writes Mr. R. Burn in the *Student's Guide* :—

" In order to perform any logical process correctly, the habit and faculty of analysing language and tracing the etymology of terms is most necessary. The exercises of the University Classical examinations, in translating the more difficult Greek and Latin writers from the original into English, or in the reverse process of translating English authors into Greek or

Latin, call the student's power into play in the most complete and rigorous manner. The exact point of view from which the writer to be interpreted regards his subject must be seized, the line of thought and reasoning followed, the various interpretations which offer themselves considered, grammatical rules must be applied correctly, the memory must be ransacked for passages which will serve for illustration or elucidation, and the whole evidence summed up in order to arrive at the right meaning of the passage under consideration. When the meaning has been satisfactorily determined, the student's power of expression, the copiousness of his vocabulary, his skill in weighing the value of words, and his taste in discriminating between their various shades of meaning, have all to be called into action in order to produce a forcible and, at the same time, an accurate version of his author "

Classical studies have also their advantages as sources of knowledge. The student becomes acquainted with the thoughts of the greatest intellects of the world, and constantly reads discussions on questions of philosophy, politics, &c., expressed in the most perfect forms of speech. They also give style and polish. At Cambridge one often hears the statement made that Mathematical studies, as a rule, do not fit one for society and that only Classical men know how to get on in society. I once heard of a Senior Wrangler who was so shy as to be unable even to make a few commonplace remarks on the weather to a stranger in company. It is also said, I do not know with how much truth, that Classical men know more of the world than the Mathematical ones do.

Since my return from England I have often been asked the question whether the average Englishman is in any way intellectually superior to the average

educated native of India. This is indeed a very difficult question to answer, for there are so few facts to go upon and the circumstances under which Englishmen and Indians are placed are so very different. A few years' stay in England is, moreover, insufficient to enable one to make such a wide generalisation as the answer to the question will necessitate. But from what I have seen of English students, I can, without fear of being contradicted, safely say that the average English student is in no way intellectually superior to the Indian student. Nay! if one takes into consideration the industry and perseverance of the Indian student and his wish to get on, we may place him even a little higher than the English student. At the same time, I must say that the few English students who distinguish themselves are infinitely superior even to the very best of the Indian students. Nor is this superiority due merely to the training the English student receives, there is something exceptionally brilliant in his powers and something solid in his attainments. The Indian student, as a rule, excels in the study of speculative subjects, but has little taste for practical subjects. The Hindu mind is altogether theoretical. Even as regards Mathematics, the Hindu student is found to excel more in Pure than in Mixed Mathematics. Philosophical studies are of course congenial to his taste. That Philosophy is not popular with English students is clearly seen from the fact that whereas about 100 students take Mathematics and about 80 Classics each year, only 6 on an average try for the Moral Sciences Tripos. It must not however be forgotten that only a small portion of Indian talent receives a liberal education. There may be "mute inglorious Miltons" discharging the humble duties of a *Cumum* in many an obscure Indian village.

A very fair number go in for the Natural Sciences

and Law Triposes; a little more than 20 each year go up for the former, and between 25 and 30 each year for the Law Tripos. The Theological Tripos is popular with the Undergraduates and the number of candidates who take up History is also increasing yearly. For the Semitic Languages Tripos a student has to bring up Hebrew, Syriac and Chaldee. There is also the Indian Languages Tripos for which the candidates are examined in Sanskrit, Persian and Hindustani. Several of the Indian students who have been to Cambridge have taken a Law degree in the University. This degree is in many ways very useful to them. They can keep terms at any of the Inns in London while they are at Cambridge and their studies for the Law Tripos will help them much in getting through the Bar Examinations. Thus at the end of four years, not only are they able to take a Cambridge degree, but they may also become duly qualified Barristers. Those who have obtained Honours in the Law Tripos are entitled to be admitted to the degree of LL.B. This corresponds to the Oxford B. C. L. An LL.B. may proceed to the degree of LL.M. without further examinations after the completion of three years from the time of his taking his first degree and a Master of Laws of five years' standing can proceed to the degree of Doctor of Laws (LL. D.) by keeping an act, *i.e.*, by reading a thesis composed by himself in English on some subject approved by the Regius Professor of Law. Without further examination or residence a Bachelor of Arts can proceed to the degree of Master of Arts, after three years from the completion of his Bachelor's degree; but the fees for admission are usually very heavy amounting to about £20. At Oxford and Dublin also there is no separate examination for the Master of Arts; in London there is. In some of the Scotch Universities there is no such

degree as Bachelor of Arts, the very first degree in Arts is that of Master of Arts and it is very amusing to see lads sometimes of 18 or 19 being dubbed Masters of Arts. The examinations for the Modern Languages Tripos are divided into two parts. For the first part two elementary papers are set on French and German. The subjects for the second part are divided into two groups, one consisting of German (High and Low), Anglo-Saxon and Icelandic, and the other of French, Provençal, and Italian. A student may take up either the Teutonic or the Romance group.

The University also confers degrees in Medicine and Surgery. A student must pursue his medical studies for five years and must undergo three examinations before he becomes entitled to the degree of Bachelor of Medicine. The Cambridge Medical School is specially fortunate in having such men as Sir James Paget, Professor Humphrey, Dr. Michael Foster and other eminent scientific men for its Professors and Lecturers. The degrees of Bachelor of Divinity (B.D.), Doctor of Divinity (D.D.), Bachelor of Music (Mus.Bac.) and Doctor of Music (Mus.Doc.) are also conferred by the University. Honorary Degrees, by grace of the Senate, are conferred on persons of distinction without residence or examination. Among those who have been thus specially honoured by the University of Cambridge the following may be mentioned :—Faraday, Thomson, Longfellow, Max Muller, Clerk Maxwell, Browning, Darwin, Huxley, Helmholtz and Virchow. The degree of Doctor of Science (D.Sc.) has been lately instituted by the University and is only conferred on those men who have done original work in any department of Science.

Besides the examinations for Honours and others for the ordinary degree there are several more held for

degree as Bachelor of Arts, the very first degree in Arts is that of Master of Arts and it is very amusing to see lads sometimes of 18 or 19 being dubbed Masters of Arts. The examinations for the Modern Languages Tripos are divided into two parts. For the first part two elementary papers are set on French and German. The subjects for the second part are divided into two groups, one consisting of German (High and Low), Anglo-Saxon and Icelandic, and the other of French, Provençal, and Italian. A student may take up either the Teutonic or the Romance group.

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Besides the examinations for Honours and others for the ordinary degree there are several more held for

determining scholarships to deserving students. Both the University and the Colleges award Scholarships, Exhibitions, Prizes, &c.; but the amount of pecuniary rewards given by the Colleges is greatly in excess of those given by the University. The English Colleges, especially those of Oxford and Cambridge, are richly endowed. It is computed that the Colleges in Cambridge give annually about £25,000, in scholarships, exhibitions, &c. The Scholarships awarded by the University are mostly given for proficiency in Classics; but a student, who has a fair knowledge of Mathematics or Classics, can secure a scholarship in any of the Colleges, which will indeed be a very great help to him not to speak of the honour of obtaining one. These scholarships vary in value from £20 to £100 a year, and some students make as much as £200 a year annually from college scholarships alone. A student before enrolling himself as a member of any of the Colleges can compete for what is called an Open Scholarship in Classics, Mathematics, Science, or even Theology. If he brings up Mathematics, the subjects of examination generally include Euclid, Algebra, Trigonometry and Geometrical Conic Sections, and in some Colleges Differential and Integral Calculus, Co-ordinate Geometry, with Trilinears, and Elementary and higher Mechanics in addition to those already mentioned. The competition is sometimes very keen, especially in large Colleges, such as Trinity or St. John's. Still even if one fails to obtain an open scholarship, he can after entering the College compete for scholarships generally given at the end of an academical year. The examinations for these scholarships are usually very stiff and the students are examined in a very wide range of subjects.

The Indian, compared with the English Univer-

CHAPTER X.

University Education in England and in India.

THE term education is one capable of being taken in many acceptations ; but the chief end of education can be brought under any one of the following three heads. First, the development of the faculties ; secondly, the restraining of certain faculties ; and thirdly, the giving of information. The sole end of education in the English Universities is not the giving of information, but is more the development of the faculties, the training the mind of the student, so that it may be fitted to receive such information as it may be the business of professional teachers to supply it with, or its pleasure to collect for itself. The result, however, of the system of education adopted in our Indian Universities is something entirely different from that of the English Universities. The sole end of education, as imparted in our Schools and Colleges in India, is the giving of information ; it is not the preparing the mind of the student for the further impressions, which it will be able to take in even after the three or four years' University training is over. One is considered educated here if he has passed a certain number of examinations, which, if they prove anything, prove only that he has been able to read a certain number of books and acquire a definite quantity of information. The literal meaning of the term education is "bringing or drawing out;" it is hence the drawing forth or cultivation of the human faculties. In one sense everything that a man passes

through in this life is a part of his education. A true liberal education affects the whole man, it brings out his worth and character, it is not the mere giving of information; for if this were the sole end of education, then there would be very little use in such institutions as Colleges and Universities. Now that there exist on all subjects books, which it is impossible for even the best living thinkers wholly to supersede, the functions of Colleges and Universities must be other than the giving of information. These institutions should not only afford to youth the highest of all educational privileges, but they should also give the student the opportunity of coming into personal contact with men either of original speculative powers in several departments, or of universal fervour and enthusiasm, kindling into zeal all that come near them and imparting life and fire to all that they touch. There is something very effective in the oral method of conveying knowledge. I have already said that Oxford and Cambridge are the only two English Universities where a close relationship between the teacher and the scholar is kept up; and where we find the preceptorial relation so strong, we need not doubt the wonderful efficacy of the personal influence of the teacher.

But to come to the education of a Cambridge student, we find *thoroughness* and *accuracy* to be its essential elements. If we take for granted that neither the preparation nor the abilities of those who enter on any College or University course are equal, then it is a question with all academical authorities how to make a class work together so that the dull students shall not retard, nor the bright ones hurry, and that all shall work together without any being overworked. Now the English Universities of Oxford and Cambridge by their examinations of different kinds,

suiting to different degrees of preparation and capacity, and by their system of private tuition, which, as has been pointed out, forms an integral part of the University system, though existing unofficially, has provided for educating every separate student in accordance with his antecedents and capabilities and ingeniously combines all the advantages of a public and private education. A student who has a natural inclination for Mathematics can study it to the exclusion of all other subjects; one who has a taste for Languages can take up Classics and distinguish himself in that branch of study. He is not hampered with the study of a number of subjects for which he may not have a liking. By being able to give his sole attention to one particular subject he can acquire a thorough knowledge of the same, and hence as a necessary consequence he also acquires habits of accuracy. In our Colleges in India all the students in a certain class are obliged to go through the same course, at least during the most important part of their College career, and consequently some go through it well and some very imperfectly; to some of them the studies are easy and to others they are difficult. The bright and intelligent among them get on well, but those who may not have a special aptitude for a particular study are not profited in the least. In Cambridge, precisely the reverse of this takes place. The Undergraduates soon after passing the "Previous" are allowed to choose their own course of study; an additional encouragement therefore is given to them when they find that they can give their whole time and attention to their favourite subjects—Mathematics, Classics, Philosophy,—whatever it may be. This method of allowing the students to take up a special branch of study, instead of making them learn a little of everything ought to be encouraged in the Indian

Universities. It is already being done though only to a limited extent. Our Universities seldom turn out men of any original thought; and this is not at all surprising when we consider that our students have had but little opportunity of cultivating a taste for a special subject. Under the English system of education a student may go through a very limited or a very extensive course of learning, but, as he has been confining his attention to one particular branch of study, he is able to get it up accurately and thoroughly. Cambridge examinations above all things require precision. Even those disparagingly known as *pass examinations* require a fair proportion of the marks on their papers, and the way in which a slovenly and inaccurate examinee loses marks would astonish our students if subjected to such tests. The Cambridge system cultivates, therefore, in its students the habit of reading, thinking, and writing accurately. An Oxonian or Cantab will never take a thing at second-hand, indeed no one is more careful in verifying references than a student of an English University.

In no place of education is there less cramming, as distinguished from acquisition of knowledge, than at Oxford or Cambridge. An English student in either of these Universities not only reads his subjects accurately, but also comprehensively, and his is more a knowledge of the subject than of books. A great deal has been said about the mere parrot-like way subjects are got up in the Schools and Colleges of India. This is indeed the inevitable effect of the nature of the University examinations. When a student, much against his will, is made to study a number of subjects for which he may not have a natural liking, he finds that the best way to get through is by cramming. But, if, for instance, he is obliged to choose a single branch of study just after

his getting through the Matriculation or Entrance examination, he will then have every opportunity of acquiring an accurate knowledge of that particular branch ; and the pleasure he will take in his favourite subject will lead him to continue taking an interest in the same even after his University course is over. It is, however, encouraging to find that specialization is being resorted to in the Madras University.

Very few Indian students contract manly habits of thinking and reading. They are no doubt very industrious and hard-working so long as they are engaged in preparing for their examinations, but after they have finished their course they seldom take to solid reading of any kind. Even when in college, the complaint is often made by teachers that their students seldom touch any other books than their text-books. With the English student the case is different. Mr. Bristed writes :—

“ The English student becomes fond of hard mental work, and has a healthy taste in his mental relaxations. The trash of the circulating library he despises as he would sugar-candy. No works of fiction but the very best, and those rarely, are to be found in his room. His idea of light reading is Shelley's or Henry Taylor's poetry, Macaulay's Essays, a leader in the *Examiner*, a treatise on Ethics or Political Economy ; he would laugh at you for calling this ‘reading’ in the University sense, or study. Such a taste is indeed late in forming ; when nearly a man in size and looks he is still disposed to be idle and schoolboy-like in the intervals of his hard work, and at eighteen is behind an American or Scotch youth in general information ; but the habit once started, he goes on drawing in knowledge from all quarters at a vast rate, and whatever he does take into his well-prepared mind, assimilates itself with matter

already there, and fertilizes the whole, and fructifies ; nothing of what he reads is thrown away."

It is the hope of Government employ which is at present the chief stimulus for the acquisition of knowledge with our students. Learning seems to be prized more for the sake of what it will bring in the shape of lucrative Government appointments than for the permanent intellectual results it will produce. There is no doubt an increasing number of students, who have an enthusiastic desire to obtain the benefits of a good English education, but a very large number of our students regard the acquisition of knowledge merely as a means to the realization of a material end. Hence it is that so much importance is attached here to the mere passing of examinations and to book learning ; hence it is that so many of our most promising students consider that their educational career ends when they take their degrees. Need we wonder then at the paucity of young men who engage in active intellectual pursuits ? A true and liberal education does not consist merely in storing up the memory with mere information and reproducing this stored up knowledge at examinations. It should produce in one a *love* of learning rather than learning itself. It should result in the training and strengthening of the intellect, and in the development of the faculties, creative as well as acquisitive, and thus help to produce permanent intellectual results. In one word a liberal education should aim at producing a cultivated mind. "A cultivated mind," says John Stuart Mill,—“I do not mean that of a philosopher, but any mind to which the fountains of knowledge have been opened, and which has been taught in any tolerable degree to exercise its faculties—will find sources of inexhaustible interest in all that surrounds it ; in the objects of nature, the achievements of art

the imaginations of poetry, the ways of mankind, past and present, and their prospects in the future. It is possible, indeed, to become indifferent to all this and that too without having exhausted a thousandth part of it; but only when one has had from the beginning no moral or human interest in these things, and has sought in them the gratification of curiosity." It is this kind of culture that is so much wanting in the educated Hindu.

In speaking on the subject of intellectual training, it is necessary to emphasize the importance of self-education. The school of an intellectual man need not necessarily be a school or a college in its technical sense. It is the place where he happens to be and his teachers are the people, books, animals, plants, and earth round about him. "The art or skill of living intellectually does not so much consist in surrounding ourselves with what is reputed to be advantageous as in compelling every circumstance and condition of our lives to yield us some tribute of intellectual benefit and fruit." An Englishman takes a living interest in the facts of outward nature. The objects by which he is surrounded, the common incidents of every-day life are made the source of much intellectual pleasure, simply because his training and the education he receives has made him cultivate the faculty of observation. Shakespeare has said :—

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in every thing.

And yet we walk through the world without being moved in the least by what we see. The glories of heaven and earth pass by without their touching our hearts or elevating our minds. An educated Indian sadly lacks the appreciation of nature. This defect can no doubt be remedied to a great extent by in-

dividual effort, but at the same time it is necessary that our elementary schools should cease to be places of dry study, of mere mechanical instruction. It is encouraging to note that the Kindergarten system is becoming more popular in the schools in this Presidency.

Enough has been said to show that accuracy and comprehensiveness are the two essential characteristics of the study of an English student and the final effect of this energetic, accurate and comprehensive style of working is that the student exhibits great power and rapidity in mastering any new subject to which his attention is necessarily turned. If he has to acquire a new language, or to familiarize himself with the practices of a difficult profession, like that of the law, or even to learn the details of a large business establishment, in any case he takes cleverly hold of the first principles, and then proceeds accurately, but speedily, from step to step, till he has attained a full knowledge of it. The English student is great in acquiring a mastery over a subject and using it for his own benefit, in his profession for instance, but his inclination to promulgate his acquisitions and the fruits of them to the world, does not keep pace with his ability to do so. This is not due to any selfish feeling in regard to knowledge, for no men are more ready to communicate information when you ask it of them, but the tendency in question rather springs from modesty and an excessive fastidiousness produced by hypercriticism.

To quote Mr. Bristed again :—"The English student is accustomed to scrutinize with the greatest severity the performances of others, and so he is not indulgent to his own. He is just as hard upon them and more dissatisfied with them. This is the very spirit which keeps many a competent man from making a name among the scholars and literary men of the civilized world."

There certainly can be no two opinions as to the stark inefficiency and barrenness of higher education in India. The so-called higher education has been tried for nearly half-a-century and the almost universal opinion is that it has not served the *higher* ends which it was expected to serve. There is not a single individual, European or Native, who has paid any attention to the problem of education in India, but has come to the conclusion that the effects of English education have been on the whole sterile. When I say this, I do not for a moment mean that English education has been productive of little or no good to the country. I agree with every word uttered by the late Sir T. Madava Row, who, when speaking of the progress of English education in India, remarked :—

“Numbers of fairly educated natives are met with, employed in various pursuits, usefully and honorably. We see excellent specimens of them as Government servants, as Court Pleaders, as Doctors, as Engineers, as Merchants, and as general members of society, such as would do credit to any nation. The progress of education has decidedly raised the moral tone of the community.”

But it must be remembered that the above are only the results of what may be termed secondary education, which includes that general culture and mental discipline that are now recognised as essential in all civilized countries for the formation of character and as a preparation for the intelligent performance of the duties of life. Secondary education has certainly been fruitful, but the question is : what are the effects of the so-called University education in India ? Just let us glance at the opinions of a few critics. Sir Grant Duff, in his Convocation address, asked :—

“You show us your machinery, your university,

your schools, and much else. You are obviously spending a great deal of money upon what you describe as the 'Higher education,' but where are your results."

Then he went on to add that there must be something radically wrong in the turn higher education has taken in this Presidency, seeing that it has not even succeeded in creating a desire on the part of the people of South India to learn, and to tell, more about themselves, and the country in which they live. The very same remarks apply to other parts of India. Sir Lepel Griffin has often spoken in the strongest terms about the sterility of the system of higher education in this country, which he considers "most jejune, lifeless, and inefficient" and has shewn how in poetry, natural science, political economy, logic, philosophy, history, picture, medicine, the Indian intellectual field is barren. So much for the opinion of outsiders. But one would naturally expect that men in the educational department, men who have themselves taken part in the imparting of this so-called higher education to young India, would at least have a word in its defence. But this is not the case. Some time ago two very able and experienced Professors of the Presidency College, Calcutta, denounced in strong terms the sham that goes by the name of University education in India. According to these Bengal educationists, education in India has only reached the secondary stage. University teaching in the proper sense of the term is not to be found anywhere in the country. The Indian Universities are merely examining and degree conferring corporations, and even as such they are failures, owing to the absence of fixed principles for their guidance in the selection of examiners, and the moderation and revision of examination papers, the constant variation in the standards of examination,

and the absence of men of deep intellectual culture and wide educational experience. In fact the whole system is based upon a false principle which is to "make education subsidiary to examination and not examination to teaching." The undue importance attached to examination has resulted in the cultivation of quick superficiality, and the diffusion of energies over many subjects that are likely to pay at examinations. All this produces an incapacity for original work. It is a mistake to suppose that the chief function of the University is to prepare men for certain vocations for which a University education is peculiarly needful or useful. A University should certainly have nobler functions than this. It ought to be the very centre of intellectual light from which should proceed men with an ardent love for the particular study which may be chosen by each individual, and with a noble devotion to its interests. It ought to be the depository of profound inquiry and speculation, storing up and continuing from age to age the results of the most fruitful original investigations. It ought to supply numerous workers in the various intellectual fields with that stock of principles and facts, on which the truth of their working may be found in varying and expanding circumstances to depend. Or to use the eloquent words of Cardinal Newman. "It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate. It is a place where inquiry is pushed forward, discoveries are verified and perfected, rashness rendered innocuous, and error exposed by the collision of mind with mind, and knowledge with knowledge. It is the place where the Professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and winning form, pouring it forth with zeal and enthusiasm

and lighting up his own love of it in the breasts of his hearers."

According to some, superior or University education "comprises the highest form of culture in the arts, literature, and sciences; and qualifies its members for the highest position in the State whether it be in the professions of law, medicine, instruction, literature, original scientific research, government, &c." Our Indian University education falls short of even this humble ideal. People in India are utterly dissatisfied with this state of things, and year after year a large number of Indian students go over to Europe to take English or continental degrees. The only remedy adopted by Government is to encourage Indian students to go over to England. This shows that Government itself acknowledges that higher education in India is in a very imperfect and unsatisfactory state. I am of opinion that the diffusion of culture in India through the medium of English, the much lauded hobby of Macaulay, has had much to do with the sterility and barrenness of the Indian intellectual field at present. If only indigenous culture had been encouraged and developed, if only in High Schools and Universities Natives of India were allowed to study and perfect the languages and literature and knowledge of their own land, the results would perhaps have been better. But it is, I fear, too late to think of substituting the vernaculars for English as the medium for imparting higher education in India, although, it is incumbent on the Universities to give greater encouragement to the study of the indigenous languages. I do not for a moment disparage the study of English. We have gained a great deal by having been initiated into the mysteries of Occidental learning. We have had our prejudices overthrown, our intellectual tastes purified, we have become inheritors

of the intellectual achievements of all the Western nations; but at the same time it must be admitted that all this gain has not been without its corresponding loss, loss of energy, loss of creative power, loss of originality. Our acquisitive faculties have been tasked to the utmost; no wonder that our creative faculties have suffered in consequence. The question, therefore, to be considered is this: Without radically changing the present system of higher education, is there any other way of remedying its defects? One is the establishment of Teaching Universities at one or two of the largest and most influential centres in India. Specialization of study, the concentration of the intellect upon particular branches of knowledge—this is the chief recognized feature of higher education in England. The function of a University is, therefore, to enable young men “to follow that line of study systematically to which their aptitudes direct them, under first-rate instruction.” The Universities should, therefore, have attached to them, as is the case in Oxford and Cambridge and in the great German Universities, first-rate teachers, men who are real masters of the subjects they take up. The so-called Professors of our Indian Colleges, with the exception, perhaps, of a limited few, are second-rate men, with no deep knowledge of the subjects they teach, and entirely innocent of all originality. These Indian Professors are men whose own studies are a *hortus siccus*. Our students are only able to catch information from them. This, however, is not everything. The general principles of any study can be learnt from books; “but the detail, the colour, the air, the life which makes it live in us, we must catch all these from those in whom it lives already,” from men whose knowledge is like a garden of living plants, putting forth fruits in their season,

changing their aspect as they grow. It is indeed impossible to provide the highest style of formal instruction, unless it is confided to those who dedicate themselves to the mastery and advancement of the several branches of knowledge. It is unjust to cry down modern India, as Sir Lepel Griffin does, for its lack of originality. How can the stream flow when the very source is dry? If only there is free, deep, animated scholarship, existing among those who are engaged in educating Young India, then it will assuredly diffuse itself, by conversation and books, in its pure and systematic forms, by original investigations and even by practical discoveries.

Though I admit that the defective system of higher education pursued in this country is one of the potent causes of the barrenness of the Indian intellectual field, I do not at the same time overlook other circumstances also that have contributed to this result. Our social customs, for instance, have had something to do with the deterioration of the Indian intellect. What can be expected from young men, who, at a time, when they should devote their whole attention to study and the cultivation of their mental powers, are worried with the cares and troubles that are naturally the result of a married life? Again, the surroundings of a Hindu home are unlike those of an English home. The very atmosphere of an English home is intellectually stimulating. An English child of five acquires in its nursery a knowledge of things, which even an Indian lad cannot boast of with all his school training. The home life of an Indian youth is a perfect blank, the influences are most depressing. Every attempt should, therefore, be made to make the Hindu home bright, cheerful and happy, for nothing tends to develop the intellect so much as cheerful surroundings and happy associ-

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CHAPTER XI.

Physical and Social habits of Cambridge men.

I HAVE already said that sports form one of the chief features of Undergraduate life. Cambridge life is not mere student life. There are various physical and social amusements which are as much valued as the advantages offered for a thorough intellectual training. Nothing more surprises a stranger, on his first entrance to Cambridge, than the tall, stalwart, muscular figures of English students. Regular exercise is the great secret. A Cantab no more thinks of missing his two or three hours' exercise per diem than he thinks of going without his dinner. It has become a habit with him to sally out into the open air and engage himself in active exercise of some kind or other. German and French students do not patronize open air sports. What they do in the way of exercise is done in the Gymnasium as purely a matter of necessity, but it is different with English students. They love physical exercise for its own sake, and my readers will perhaps be surprised to hear that, among Cambridge Undergraduates, the ardour shown to excel in the various sports far exceeds the enthusiasm displayed by them in trying to distinguish themselves at the different University examinations. In fact the love for sports is carried to excess in England. It is just the opposite here with our students in India. They would do well, therefore, to catch a little of the enthusiasm for sports which characterizes their Western brethren.

At Cambridge, cricket, foot-ball, fives, and all other games of ball are popular in their season, but 'boating' is kept up all the year round. The May boat-races form one of the chief events of the year. Long before the races commence the men put themselves into training, eschewing pastry, giving up smoking, and stinting themselves in many other ways. Cambridge puts on its holiday attire during the first three weeks in June. Till 1881, these festivities took place in May and hence the term 'May week,' but now they take place in June. During what is called the May week all sorts of gaieties go on. Besides the races, there are concerts, balls, garden parties, and what not. The little town is filled with visitors from all parts of England, chiefly consisting of the young lady friends of the Undergraduates, under the care of their parents be it clearly understood; and at least for one month Cambridge ceases to be a University town.

Rowing is the chief of all recreative exercises in English University towns, such as Oxford and Cambridge. Nay it is almost becoming an art. No other sport can enter the lists against it, and it has concentrated in itself all the attractions and emulative distinctions of all other exercises. The remarkable physique of the men forming the crews; their contagious and demonstrative enthusiasm; the crowds of spectators who go to witness the races, with enthusiasm no less strong and certainly no less demonstrative; the flag distinctions, colours, and costumes; the barges, music and the picturesqueness of the English rivers,—all have combined to give rowing great *éclat* and importance, and have tended to give it the first place among out-door sports.

The boat races last for four days and all the Colleges take part in them. Some Colleges, as for

example, Trinity and Jesus, have even two or three boats engaged in the contest. There are two divisions, the first division consisting of the best boats on the river, the second consisting of the others. On the day of the race the banks of the Cam become crowded with spectators, chiefly Undergraduates, all in their various-coloured boating uniforms, and of young ladies gaily dressed, who have come to be witnesses of the achievements of their brothers, or cousins, or lovers. The river being a narrow one it is impossible for the boats to race side by side, hence the following expedient has been adopted both at Oxford and Cambridge. The boats of the several Colleges are drawn up in a line, at intervals of 175 feet, and each boat has to endeavour to touch with its bow the stern of the one before it. This is called '*bumping*,' and the next day the boat that has made the bump takes the place of the boat that has been bumped. The distance rowed is little more than a mile. The race is something very exciting. As soon as the gun is fired, which is the signal for commencing the race, splash go the oars and the men in the boats row with might and main. The boat at the head of the river tries its best to keep away from the second, but the other boats do all they can to catch those in front of them.

Let us just imagine that the race has already commenced and we are waiting at a little distance from the starting point to watch the interesting event. There, we just see the head of the first boat, and the eight stalwart men bent to their oars, pulling as hard as they can, and, accompanying it on the other side of the river, come a whole group of young men running along the bank and cheering their boat. They are shouting at the top of their voices. Just listen to their shouts: "Well pulled Jesus!" "Go it Jesus!"

"Keep it up Jesus!" "Pulled Stroke!" "Now then 3, pick her up." This is how the members of the College cheer their own boat. Sometimes the friends of the different rowers begin to appeal to them individually. "Well rowed Jones!" "Now stick to it." "Put your back into it, Sir," and so on. In the meantime, on comes another boat at a good rate, and the shouts raised become louder. It is the Third Trinity boat and it is gaining on Jesus. "Third! Third! Now is your chance Third!" "Pulled Stroke!" "You will catch them yet;" but counter yells from the Jesus men seem to drown these shouts, "Look out Jesus," "Put it on," and they do put it on with a vengeance, and thus keep their boat at the head of the river. A little while after comes Trinity Hall closely pursued by Pembroke. The boats are only a few feet apart and Pembroke is evidently gaining on the Hall boat. The shouts of the Pembroke men become louder and louder. A few more hard pulls and the Pembroke boat would soon touch the rudder of the Trinity Hall boat. In the meantime both rattle and whistle are in full swing, thus indicating that the pursuer is very close. Shouts of "Well rowed, Pembroke!" drown the counter shouts of "Keep together Hall," of the Trinity Hall men. The distance between the two boats is lessening. Here they are, only a few inches apart. One more vigorous effort and it is done;—the 'bump' is made, and the success of Pembroke is received with deafening shouts of triumph from the spectators. Two or three more bumps take place at different positions in the river and soon afterwards the crowd disperses from the banks, being highly pleased with the unique event witnessed on the banks of the classic "Cann."

After the week's races are over, there is what is called the boat procession. The most picturesque

part of the Cam behind King's College is chosen. The green, smooth-shaven meadows, the tall old elm trees, the tiny romantic-looking bridges, and the grand time-worn buildings of King's, Clare, Trinity, and St. John's,—all have made this spot the most enchanting. The boats all beautifully decorated, with flowers and evergreens, come slowly, one after another, beginning from the one at the head of the river and as each boat arrives at a certain place, the men in the boat all stand up with oars lifted and the crowd in the meantime give three hearty cheers for each boat, the cheering being the more vociferous the greater the success of the boat during the races. A band also keeps playing lively tunes on the bank and when the boat at the head of the river makes its appearance, it strikes up the well known English air:—"See the Conquering Hero comes." The excitement becomes very intense and the envied occupants of the boat go away well pleased with the hearty reception they have met with from the enthusiastic crowd.

Foot-ball which is generally played during winter is essentially an English game and is little known in India. When a match at foot-ball is made, two parties each containing an equal number of competitors take the field, (15 if it is a Rugby and 11 if it is an Association game,) and stand between two goals, placed at the distance of about one hundred yards from each other. The goal usually consists of two poles driven into the ground a few yards apart. The ball, made of a blown bladder and covered with leather, is delivered in the midst of the ground, and the object of each party is to drive it through the goal of their antagonist, under Association rules, or, over the goal, in Rugby rules. The game of foot-ball is no doubt a very violent exercise but it is a game like cricket

which calls forth such excellent qualities as pluck, self-possession, quick movements, &c. When the game becomes exciting the players jostle each other and some of them are overthrown at the hazard of their limbs. In Cambridge hardly a year passes without an Undergraduate sustaining some injuries on the foot-ball ground. The Association game is becoming very popular with Indian students and it should be further encouraged. Every important institution should have its foot-ball club

Cricket, next to boating, is the most popular game with English students; and is usually resorted to in summer. This game is also becoming popular in India and I look upon it as one of the noblest recreative exercises that has ever been invented. No other game is more fitted to bring out the essential qualities of 'man' in general and Englishmen in particular. If a foreigner wishes to form an idea of the keen sight, the patience, the good temper, the perseverance, and the pluck and nerve which characterize the English, he need only watch a good match of cricket, played by a number of young, muscular Englishmen. If there is one thing which is needed for success in this game, it is the absence of all individuality; the good of his side should be the one absorbing thought of each player. And I need scarcely add that this one quality, the setting aside the individual, and merging self in the aggregate, or in other words self-forgetfulness, which is so prominent in the English, has done more than any other quality, to contribute to their greatness in all matters, even in the most trivial games and sports. Here, therefore, I may be allowed to point out to my countrymen another great advantage that may accrue from resorting to such manly exercises as cricket, boating, &c. Besides the advantage they have of developing the body, and securing a

sound constitution, which is after all the secret of success in mental advancement, they are among the most important means of bringing into existence and fostering those grand moral qualities, such as patience, perseverance, pluck and self-denial, without which a nation can never excel in anything. Considerable stimulus has been given to cricket in this country by the periodical visit of English teams. The Parsee cricket team has had the unique distinction of scouring victories over several English teams including that of Lord Hawke. This is very significant as showing that with careful practice natives of India can meet Englishmen on equal terms even on the cricket field, where a cool head, pluck, and staying power—three things generally said to be as conspicuously present in Englishmen as they are wanting in Indians—are the essentials of success. It is also noteworthy that whenever the Parsees meet their English fellow-cricketers on the field there exists a perfect cordiality, bordering on *commaradiere* between them. This shows that race prejudice is after all a morbid condition, which the Englishman's essentially healthy and robust constitution is bound to escape from. John Bull, at heart, is a creature full of manly and generous impulses; and if you only show him that after all you are not such a poor spiritless fellow as he thinks "natives" are, then you will win his respect, if not his affection. He will do his level best to show you that he is better than you—at cricket or anything else under the sun; but if you beat him, he respects you and bears you no ill will. This last is a feature of the Englishman's character well worth imitating.

It strikes me that while fine writing and tall talk about social intercourse between Europeans and Indians have done little or nothing to bridge the gulf that now separates the two races, the love of manly games

will go a great way towards establishing friendly relations. When Englishmen and Indians meet often on the common ground, say of the cricket field, they cannot help knowing each other better, and thus getting to like each other better. Then, again, let us remember the Iron Duke's saying that half of England's battles are fought on the play-grounds of her Public Schools. Games such as cricket and foot-ball, and in a less degree the epicene game of lawn tennis, as has already been stated, serve other purposes than physical development. They serve to call forth and exercise the robust virtues of our nature,—tenacity of purpose, fearlessness of danger, presence of mind, resolute courage and self-reliance. These games are well calculated to make men resourceful, and success in them needs tact and push. All this, the love of manly games has achieved in the English character, and surely it is not unreasonable to expect similar results in India; and with those results will come a better understanding between the two races, whom ignorance and prejudice now keep apart.

Let me now say a word about the social habits of Cambridge students. Both the active and the sedentary find abundant means of recreation here, although the active element preponderates. Besides those in connection with each College there are various clubs and associations open to all the members of the University, their chief object being to promote social intercourse among the Undergraduates. There is a reading room and debating club attached to each College, where the young Undergraduates display their forensic powers. The most important of these Clubs is the 'Union' which is open to all members of the University. The Union consists of a fine block of buildings, containing luxurious rooms, well furnished with books, newspapers, and periodicals. There is

also a library connected with it containing a large collection of books selected with the utmost care. The weekly debate, which has now a world-wide reputation is, however, the great attraction of the Union. There is a similar Club at Oxford, also called by the same name. The debating societies in connection with these two clubs have been the nurseries of many great orators, chiefly politicians and lawyers. No visitor to Oxford or Cambridge leaves the place without being present at one of the debates at the Union. The sight of hundreds of young Englishmen discussing freely and boldly social, political, and literary topics, once witnessed, will never be forgotten. The average Englishman, it is true, is not a brilliant speaker; but what strikes a foreigner most is the boldness and common sense that characterize his utterances. Cambridge young men are certainly English to the backbone in that they severely adhere to the real and the concrete, though there are not wanting among them a few who have a keen insight into abstract truth. The debates, as a rule, are of a high order. At one time, in the annals of the Cambridge Union there was a singularly brilliant galaxy of speakers, when Macaulay, Praed, Bulwer Lytton and Lord Chief Justice Cockburn took part in the debates. Macaulay, it is curious to notice, when he first joined the Union, was a strong Tory. At one time the discussion of political subjects was strictly prohibited, but at the present time the utmost freedom is permitted in the discussion of politics or any other subject of contemporary interest. The debates on political subjects are usually the most interesting. The Union is a mimic Parliament and its debates are conducted in a manner strictly modelled after those of the House of Commons. Every question which agitates the latter causes a corresponding interest and

excitement in the younger house. Mr. Stedman, speaking of the Oxford Union debates, says:—

“At the Union, though the oratory is sometimes mere verbiage, and the arguments sometimes confused, the results are very good, considering the age and inexperience of the speakers and the fact that probably no higher authority is sought for the subject matter than the leading article of some daily paper. There is certainly no better training in England for those who wish to gain fluency and a ready knack of speaking,—whether they intend to pass to the Senate, the Church, or the Bar.”

Each College has its own debating Club, but the audience is comparatively smaller and less critical. The freedom of utterance encouraged by these associations, the stimulus which they afford to intellectual adventure, and the lessons of self-correction, self-proving, and self-estimate, which they inculcate, do not form the least important part of a Cambridge training.

The mania for forming clubs and associations is certainly very strong among our Indian students. But unfortunately these so-called ‘Clubs’ have only a kind of mushroom existence. At first as soon as the Club is started a great deal of enthusiasm is displayed, and all the members work harmoniously. Gradually petty jealousies creep in and every member wishes to have his own way. The consequence is that, within a short time, the very name of the ‘Club’ is forgotten, the apathy shewn by the members afterwards being as conspicuous as the enthusiasm displayed by them at first. But what is more strange is that no sooner does one such association sink into oblivion than up starts another with a new name, and with the old members, but without the rational souls among them. This too soon meets with the usual

fate, and one notices among the members of such societies, which have a pestilent trick of becoming extinct and then coming into existence all of a sudden, a deep consciousness of the importance of the sacred Number One. The collapse of many a school and College Club is due to each member wishing to lead. The fact is mere enthusiasm will not suffice. Along with enthusiasm the spirit of self-denial must be cultivated ; it is only then there will be permanence. The individual must be merged in the aggregate, and our young men can have no better opportunity of cultivating this most important quality, without which national union is impossible, than during their school and College days.

CHAPTER XII.

The Cost of a three Years' Course at Cambridge.

THE expenses of a student at Cambridge come under two heads:—University expenses and College expenses. The University expenses consist of fees for the degree and other examinations, and a quarterly payment, which includes payments to the University Library, and other charges. A student has to pay £5 as his Matriculation fee, £2 10s. for the Previous Examination, and £7 on admission to the degree of B. A. These are the usual items that come under the head of University fees, and they amount to nearly £15. There are also certain fixed College fees to be paid on entrance to the College, as well as for each term. A sum of £15 is demanded on the admission of a student as "caution money;" this sum remains in the hands of the Tutor and is returned to the student after his College course is over; but if he wishes to keep his name on the College books the caution money remains in the hands of the Tutor. We will not therefore count this as an item of expenditure as it can be reclaimed. In addition to the caution money the undergraduate has to pay an admission fee which varies in different Colleges. The amount is usually about £3. The terminal fee for College Tuition is £6, which amounts to £54 for three years. There is yet another item which comes under the head of College payments, amounting to about £12 for three years. The College also, besides the University, demands a fee when a student takes his

degree. This item also varies in different Colleges, but it may be put down approximately at £5. So the University and College fees alone may be arranged as follows:—

	£	s.
Matriculation Fee	5	0
Previous Examination Fee	2	10
Degree Fee	7	0
Fee for College Tuition at £6 a term	54	0
Admission Fee to College	3	0
College payments	12	0
College fee for Degree	5	0
Total	£88	10

The above is a statement of fees paid by what is called a Pensioner at Cambridge, or a Commoner at Oxford. Nearly all the students who enter Cambridge enrol themselves as Pensioners. There are a few Fellow-Commoners; these have to pay higher rates. It is only very rich men that enter as Fellow-Commoners. Those who enter as Noblemen have to pay still higher fees. Both the Fellow-Commoners and Noblemen are allowed a few privileges such as dining with the fellows: but *The Cambridge Guide* says "the classes of Noblemen as a distinct order, and of Fellow-Commoners have nearly disappeared." Besides Pensioners there are what are called Sizars; these are generally poor scholars who get some assistance from the College. They pay less than the Pensioners in the way of fees, &c. The number of Sizars compared with that of the Pensioners is very small.

Let us now take the College expenses which include the charges for lodgings, &c. A student can either have rooms in College or be in lodgings outside the

College premises, but the advantages of living in College are many. The undergraduate sees a great deal more of his companions if he is in College; meets them oftener; and there are more opportunities, unfettered by trammels of etiquette, for free social intercourse, which is one of the chief advantages of life in an English University. If a student is in College it costs a little more than if he is in lodgings outside; but whether in College or not he has to comply with the same rules as regards his meals, &c. The Undergraduates have all, as a rule, to dine together in the College Hall; the other meals they have in their own rooms, the College supplying them daily with bread, milk and butter and other necessities.

The rent of rooms and lodgings varies in different Colleges, and also considerably in the same College according to the nature of the accommodation. But we may fix £25 a year as an approximate amount for expenses connected with rent of rooms in College or lodgings outside, including attendance. This item would therefore amount to £75 for three years. A student has also to spend a small sum in furnishing his rooms in College. He can do so comfortably with £25; and when he gives up his rooms he can realize at least half of what he has laid out. The mere cost of living, under which is only included payments to the College for "Commons" supplied, (*i. e.* bread, butter, milk for breakfast and tea,) the dinner charges and grocer's bills, may be estimated at £40 a year. Of course when I speak of a year I mean an academic year, which is about 28 weeks. The vacation expenses form another item of expenditure and I shall allude to them presently. The booksellers' bills may amount to about £30; and under the head of subscriptions to various clubs, charitable institu-

tions, &c, we may reckon £20. The charge for private tuition must also be included, as students studying for Mathematical Honours cannot possibly get on without the aid of private tutors. The charge for private tuition amounts to about £30 a year, or even a little more than that, if the charge for tuition during the long vacation is also included. So the total charge for private tuition for three years may roughly be estimated at £100. The second set of items stands thus :—

	£
Rent of rooms and attendance	75
Furniture (making allowance for half the outlay that can be recovered)	12
Cost of living	120
Booksellers' bills	30
Subscriptions to Clubs, &c.	20
Private Tuition	100
	<hr/>
Total	£357

As I am giving here the charges incurred by a foreign student at Cambridge, I must not fail to include the cost of living during the vacations as well as travelling expenses. One who has friends among his College companions will, without fail, be invited by them to spend his vacations at their homes: but even then the amount he will have to spend for his board and lodging will have to be set apart for meeting travelling expenses. The Indian student must make the very best use of his three years' stay in England and see as much of the glorious little island as he can. The money spent in going about the country and seeing English life and activity in its varied aspects will not be spent in vain. The student will be out of Cambridge for nearly five

months or so each year, and if he gets permission to stay in Cambridge, during the long vacation, for about three months. Allowing £100 for expenses during all the vacations; £30 for outfit, &c., and £20 as pocket money; the extra expenses would amount to £150 for three years.

The whole cost of a three years' course would, therefore, include:—

	£	s.
(1) College and University fees	88	10
(2) College expenses, including cost of living, &c.	357	0
(3) Extra vacation expenses, &c	150	0
Total	£595	10

In round figures £600 is the lowest estimate of the total cost of a three years' course at Cambridge. I say lowest, for unless a student is very economical he cannot manage with less though I have heard of cases in which undergraduates have managed to do with even less. With £250 a year he can of course get on very comfortably. If the student secures a scholarship in one of the Colleges it will be of great assistance to him, for in that case he can at least save £100, the cost of private tuition for three years.

The Cambridge Guide puts down £140 a year as the lowest estimate of expenses incurred by an undergraduate. This does not include the charge either for private tuition or the vacation expenses; and if these two items are included we may regard £200 a year as a fair estimate of the lowest charges.

Cambridge life is no doubt a very costly one and the young man who is a little wanting in self-restraint will soon find himself running into debt, unless he is rich enough to afford living at a very expensive rate;

but wilful extravagance is not a general failing of the Cambridge undergraduate. In each College there are a number of young men, belonging to what in Cantab language is called the 'fast set,' without any power of self-government, and "with whom incontinence in money amounts to positive disease." Such men profit very little from their residence at Cambridge. They generally lead a painfully idle existence, spend three or four times the amount that they need spend, and leave the University to practise their extravagance elsewhere. Men of this type are looked down upon by the more sensible members of their College and their thoughtless extravagance is more often the subject of ridicule than of praise. Nothing is so much respected in Cambridge as the quality of self-government. Of course a student can manage with less than £200 a year if he prosecutes his studies in London or in Edinburgh, where he can live in any style he chooses; but it is hardly necessary for me to say that the advantages of a training at either of the older Universities are many; and especially for young men from India, who have to stay for two or three years in a strange land, it is far better that they should be in a place where they will have the society of young English gentlemen, and be under the supervision and guidance of experienced persons than be exposed to the dangers and temptations of life in London. Through the strenuous efforts of Professor Monier Williams an Indian Institute has already been founded at Oxford and students going to that University have every opportunity of enjoying the benefits of such an Institute. It is hoped that Cambridge will also follow the excellent example set by the sister University. Something similar to the Indian Institute at Oxford, on a small scale, has, however, been attempted at Cambridge. The late Mr. Robert

Potts, M.A., the well known Editor of "Euclid," founded and endowed a hostel a few years ago by the name of St. Paul's Hostel. The object of its constitution is to provide a home for natives of India and the colonies, and others desirous of studying at the University, at the smallest possible cost; and the peculiar feature of this institute is that residence is provided all the year round for those who have no homes in England, and who wish to save the trouble and expense of securing suitable lodgings during the vacations. Several such institutions should be established in London, more especially for students studying for the Bar, as the number of students studying Law in London is greater than the number studying for any other profession. Several philanthropic English gentlemen are doing their best to provide a home for Indian students in London, and the National Indian Association has already accomplished something in this direction.* About residence in London I can only say that it is most imprudent to send young Indian lads to live in that great metropolis without proper friends to take care of them. I have known young men, who have been leading the most reckless lives, squandering their money, and giving in easily to all the debasing temptations of the place, instead of making the best use of their opportunities as students. Most of the young men, who go over to England for their education, are promising young lads and would distinguish themselves, if only they gave their time and attention to their books. But this they seldom do in London. It is a dangerous temptation that one is exposed to in the great métropolis, and I have known more than one young man, who, at the commencement of his course, gave promise of a brilliant University career, but who,

* Full particulars of the work of the National Indian Association in this direction will be found in the Appendix.

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after spending thrice the amount that a student need spend in England, was obliged to return to India content with an ordinary degree. Life in England is utterly different from what it is in India and along with the highest type of culture and civilization there are often found the very worst forms of grossness and debasement. From India to England the transition is very rapid. There is therefore every likelihood of a young man from India completely losing his balance on his being brought face to face with a state of things entirely different from what he has ever experienced in his own country. Unless he is under the watchful care and protection of kind friends in England, his sojourn in that country is not likely to prove beneficial ; for he will readily acquire tastes and inclinations which will disable him altogether from being useful to his fellow-countrymen.

Living at Oxford is a little dearer than at Cambridge. Mr. A. M. Stedman, in his interesting book on Oxford, estimates an undergraduate's expenses at Oxford at £220 a year. But this amount appears to me to be a little above what is necessary, for it includes items of expenditure, such as the wine bill (£15) &c., which can easily be dispensed with. If we add £100, which we included under vacation expenses, it is probable that an Indian student at Oxford will be able to live comfortably on an allowance of £800 for three years.

According to recent regulations of the Universities of Oxford and Cambridge, an Indian student who has been studying at a recognized college affiliated to any of the Indian Universities and has passed some of the University Examinations can appear for the Degree Examinations at Oxford or Cambridge after a two years' residence, provided the Indian University has affiliated itself to Oxford or Cambridge. This Madras

CHAPTER XIII.

Religious Life at Cambridge.

PEOPLE in India have wrong notions of the true attitude of the English at home towards Christianity and religion in general. They unfortunately look to the English in India to find a clue to the religious opinions of the English people at home; and if I mistake not, it is the opinion of many an educated Hindu that no sensible intelligent Englishman, who is not a missionary, believes in Christianity. The hasty conclusions which natives of India form from observing the unchristian lives of a few Anglo-Indians, cannot be extended to Englishmen in general. An Englishman is instinctively religious and naturally influenced by the sentiment of the far beyond. I have lived for more than four years in England, among Englishmen of all shades of opinion, and have had the privilege of travelling throughout the length and breadth of the country; and from all that I have seen in English homes, I have no hesitation in saying that the English, as a nation, are certainly religious, and more than this, that Christianity, as a religion, has a most effective hold on them, directing their actions and inspiring their lives. Our Hindu friends seem to be more familiar with the vulgar secularism of Bradlaugh than with any other phase of religious thought in England. But they must remember that the so-called atheism of Bradlaugh is thoroughly unscientific, and can by no means be said to represent the views of the middle and upper classes, or that of the scientific men in England; whilst it is probable

that the latter are quite ignorant of the writings of Bradlaugh and his school.

A foreigner, staying for a few years in Cambridge, has very good opportunities of knowing something of the higher influences at work among the people of England. Here he meets young men from all grades of society, each fresh from his home, with beliefs and opinions peculiar to the circle in which he has moved, and one mingling with them and watching their lives closely is able to form an opinion of the state of religion and morality among these young Englishmen, who constitute the pick of their generation. It is a turning point in the life of a student when he, for the first time, comes under the new influences peculiar to Cambridge. That great University, before sending him out into the world, stamps him with its own particular mark, and he, for ever afterwards, moulds his life in accordance with the ideas and principles of his *Alma Mater*. We must look upon the Universities of Oxford and Cambridge as having a spiritual power in the kingdom, in order to realize the subtle influences at work, insensibly moulding the young men, who, in their after lives, play the most important part in every sphere of English activity. It is from these Universities that Great Britain is supplied with her scientists and politicians, her philosophers and theologians. Oxford and Cambridge are not mere casual gatherings of students and professors, "they are bodies rich with the inheritance of a life of centuries," and have helped to modify very considerably the course of English History. The Universities, I may add, are pre-eminently Christian Universities. Let me not be misunderstood. They by no means force Christian doctrines upon their members or in any way interfere with their personal liberties. Special dogmatic tests, which were once imposed upon stu-

dents entering the English Universities, have been abolished, and any one now, Non-conformist or Churchman, Hindu or Muhammadan, can share the life of the University, without fear of having his personal convictions in the least interfered with. Still, in one sense, they are Christian Universities. The Act, which not long ago abolished religious tests, distinctly recognises and ratifies all that is essential to the true religious character of the Universities. Regular religious services form a necessary part of the corporate life of all existing Colleges. Of course, a student, who is not a Churchman or a Christian, is, with the permission of the College authorities, at liberty to absent himself from religious services. A certain proportion of the Fellows of each College are ordained clergymen; and the Universities appoint special professors and teachers to train up men for the ministry. From all this, it will be easily seen that life in Oxford and Cambridge has a certain religious tone about it. I am not mistaken, therefore, in saying that each of these Universities is looked upon by the nation as a "mother-city of sacred and secular knowledge," an *Alma Mater* in every sense of the expression.

It was on a Saturday evening that I, for the first time, set foot in Cambridge: and what formed my first impressions of the place were its Sunday associations, which gave me a good idea of the sacred relations of the University. Very early in the morning one hears the tinkling of the College bells, long before those of the parish churches begin their monotonous melody. One sees on all sides young men hurrying through cloisters and quadrangles, with their long white robes, to take their places in the College Chapels. The doors of the sacred edifices are soon closed, and there is silence, a solemn silence for a few

minutes, which is heightened by the sacred associations of the place. Then the organ pours forth its heart-thrilling strains, and from every direction is heard floating the sound of hymns and anthems. What a sight meets one on entering any of these Chapels!—the scholars and the Fellows seated in separate rows, a mass of white from one end of the Chapel to the other:—

“The high embowered roof,
With antique pillars massive proof,
And storied windows richly dight,
Casting a dim religious light.”

Then the “full-voiced choir” joining the pealing organ above—all these, as Milton would have it,

“Dissolve me into ecstasies
And bring all heaven before my eyes.”

The University Sermon is preached on Sunday afternoons in St. Mary’s Church, both at Oxford and Cambridge, to which all the undergraduates are admitted. The preachers are generally eminent clergymen chosen by the University. If an eloquent or a learned person is given out as the University preacher on any particular Sunday, the undergraduates’ gallery will be thronged, and the body of the Church filled by the Dons of the several Colleges. The most popular of these preachers are Archdeacon Farrar, Bishop Westcott, Dean Vaughan, Bishop Boyd Carpenter. It is a treat, indeed, to listen to a great preacher speaking concerning *higher things*. These eminent men do not come there with a view to proclaim to others what their theories on religion may be; they come there to tell their own experiences of a truly religious life and what their own mature thoughts may be on things concerning man here and hereafter. Nor are they a set of narrow-minded theologians blind to all the revelations of science. These

men, who are bold enough to preach Christianity before a learned and critical audience, such as is to be found in the University, are themselves sometimes the greatest authorities on every branch of secular study. Cambridge may well, to this very day, be proud of such men, who with their mighty intellects, uphold the cause of religion and that of Christianity. In a sermon preached at Trinity College Chapel, Professor Westcott, alluding to the famous men that the College has had the honour of producing, says : "The monuments by which we are surrounded shew that we claim as our own the philosophers who laid the foundations of modern science and marked them with the cross." The reader will know that Bacon, Ray, and Newton are meant, to whom the modern scientific world owes so much.

We hear now-a-days much about the scepticism among Indian students, wrongly supposed to be the general effect of Western secular education. This is not at all surprising, considering the want of depth and thoroughness in the system of education adopted in the Indian Universities. A graduate in Arts of the Madras University, if I mistake not, thinks it beneath his dignity to have any *definite views* on religion. I, for one, cannot help regarding the higher education given in India as very imperfect and far from being thorough and complete. Is it any wonder then that the meagre knowledge of Western science and philosophy, which the students in our colleges acquire, helps to upset their minds and to turn their heads and weaken their faith a little ? "A little learning is a dangerous thing."

So much then for Western science and philosophy in India ; but let us see what effects a true and thorough system of education has upon young men who think honestly for themselves without being prejudiced in

favour of any one particular school of thought. I have taken particular pains to ascertain whether the Cambridge system of education does in any way tend to foster scepticism. Here is a statement made by Bishop Westcott, when he was Regius Professor of Divinity, which, I think, exactly represents the actual state of things at Cambridge. He says :—" I do not wish to deny that there is much restlessness and impatience in speculation ; that there is some thoughtful and some superficial scepticism in Cambridge ; but these tendencies are not the special product of the Universities, though they first reveal themselves there. They belong to a peculiar crisis in human progress, to a peculiar phase of society, to a peculiar stage in individual development." Then he adds that " there is nothing in the constitution of University society, nothing in the freedom and width of University studies, as they are now organized, which is necessarily antagonistic to the healthy development of religious life."

The very thoroughness of the system of education adopted in Cambridge prevents any shallow reasoning on the part of the young men trained there. The University recommends no school of thought, no system of philosophy to the young undergraduates ; it prescribes no text-books. A student of philosophy, for instance, must be as familiar with Aristotle and Plato, and with every other European philosopher, ancient and modern, as with Herbert Spencer or Mill ; he must have studied philosophy for at least three years without giving his attention to any other branch of study. He is not required to bring a little of mathematics, a little of English, and a little of two or three other subjects for his Degree examination ; he must know one subject, whatever it may be, thoroughly. He is left to collect, reason out, and form for himself, a system of belief, without being led by other thinkers. But a Cam-

bridge student has something more than the books he reads to influence him in his beliefs; he is daily brought into contact with men of all shades of opinion who think earnestly in different ways. He finds it therefore impossible to have any narrow views or to form a creed of his own, applicable only to a few; he has larger sympathies and hence more liberal views on religion.

It was my peculiar privilege to know many Christian young men whose friendship and counsel were a source of great comfort to me during my four years' stay in Cambridge—men holding various opinions and not belonging to any one particular theological school—evangelicals after the style of Simeon, followers of Professor Maurice, and Broad Churchmen of the Farrar school—men differing in many things, but all one in being sincere Christians in practice. These men were not wanting in that higher intellectual training which gives weight to their beliefs; nor did they deem that religion was something which could be dispensed with in every-day life. Very seldom did they make any parade of their religion; but where it was needed it was never wanting. Their pure lives and sound principles never gave them a license to be uncharitable and censorious. The influence for good, which they unconsciously exerted on those with whom they came in contact, can by no means be slightly estimated. For it is out of this set of University men that the English Church is supplied with her earnest hard-working curates and vicars. The Universities of Oxford and Cambridge are the great sources whence the National Church derives its teachers.

I fear I cannot speak in such praiseworthy terms of a small section of undergraduates, who look upon the ministry merely as a means of support, and seek to enter the Church from selfish motives, just as they

would take up any other profession, without thought or preparation, and without any feeling of responsibility. I have known such men in Cambridge and always felt that they only brought disgrace on the Church. Fancy men, who talk in the most flippant manner of divine truths, being called upon to minister to the spiritual wants of large congregations. These belong to what is known as the "fast set" in Cambridge, who, after managing to obtain ordinary degrees, enter the Church as a matter of course. It is difficult to say to what extent any real change comes over them, after they have once taken upon themselves the responsible duties of their sacred office, but, judging from their lives, one would think that they should be the very last persons to aspire to such a vocation. It is a pity that every undergraduate who gets a title to a curacy and passes the bishop's examination should be thought fit to receive holy orders, though very little may be known of his beliefs and moral conduct. The Tutors and Masters who give them testimonials of good conduct are not, after all, so well acquainted with their inner life as their fellow students. In a theological college, however, the case is different; the young men there are under the constant care of their superiors, their every-day life is closely watched, and a training is given them with the sole object of fitting them for the responsible duties of the Church. There are scores of young persons in Cambridge who have taken orders for the sole purpose of becoming eligible for College Fellowships. It is to be sincerely hoped that the changes that have been lately introduced by the University Commission have led to a better state of things.

Nor is the theological training given in Cambridge of that practical kind which would be of use to men in their clerical life. A person may take a really good

degree in the Theological Tripos and yet be unable to preach a good practical sermon, such as a learned London audience or a simple rural congregation might listen to with equal pleasure, and from which they might carry home with them some truths fitted to guide them in their every-day life. Religion is after all a thing of the heart, and a sermon to be efficacious must flow from a heart that is itself deeply sensible of the over-ruling Providence under which we live. I quote the words of Dr. Westcott once more, for his words ought to carry much weight. He says:—"Our present method of training candidates for Holy Orders, if it can be called a method, is hasty and partial; it has very little fitness for inspiring men with the desire to pursue the inquiries on which they have entered; it offers no scope for testing the teaching power of the student himself; it gives no place for adequate probation, no opportunity for seasonable withdrawal from uncongenial work. It is dispersive, perfunctory, unsympathetic, unsuggestive, unpractical." The Universities by themselves, therefore, are not sufficient to ensure the right training of the clergy; they must be supplemented by theological colleges. This is what Cambridge is doing at present. Within the last few years a theological college has been established, known as the Ridley Hall, where students are specially trained for the Ministry. This college, I believe, is increasing in popularity with the evangelical section of the Church of England. So long as young men in the Universities are not compelled to go through a training in a theological college, they will naturally prefer the easier mode of taking Holy Orders, which is by passing the bishop's examinations after their college course is over, and getting a few testimonials of moral conduct, &c. But let there be no misconception. What is contended for is, not that all University men

are unfit to take Orders, unless they receive a special training in a theological college, but that every precaution should be taken to prevent a small section of men from entering the Church who take to it just as they would to any other profession, without feeling a special call to such a sacred office.

In this connection let me say a word about the morality of Cambridge. In a place like Cambridge, where about two thousand young men are congregated, a large number of whom come there merely for the sake of enjoying life without any intention of giving their attention seriously to study, we must expect a certain amount of doubtful morality. In a previous chapter, I have written of the temptations which a young man is exposed to in London. In a place like Cambridge there are also temptations, though not to the same extent as in London. Every College has its set of 'fast men,' who plunge into extravagance for mere selfish gratification, abuse the good gifts of fortune and often give indulgence to their vices. The fast man is not however so very despicable as the other class who may be appropriately termed "brutal men." These men are the bane of Cambridge society. They "glory in their shame," in the reputation for loose and licentious habits. Their highest ambition is to be known as "sad dogs" or rakes. Speaking of this class of men who are to be found at Oxford as well, Mr. Stedman says:—"Virtue is to them a folly, and delicacy of mind and manner only the offspring of priggishness or conceit. Nothing is too sacred for their tongues to defile, the best feelings of nature, love of home, reverence for truth, or a belief in the honour of women, are sentiments to be met only by scorn and derision. Their conversation is chiefly occupied by topics of betting, racing, the stage, and other kindred subjects, and is highly



Sir George Gabriel Stokes.

flavoured with every species of barbarous oath. Foul language rises to their lips naturally and with no effort. They are never conscious of a manly thought, a pure wish, or a high aspiration. And so they pass on objects of scornful disgust to all right-minded men, a burden and sorrow to their friends and despised even by those who fawn upon them for their own mean ends."

Fortunately the number of such men is very limited at the Universities and they have hardly any influence with the students. Their character, it must also be remembered, is not the result of Oxford or Cambridge influence, but of the vicious surroundings of their homes. A man is pretty much the resultant of his environments.

Anything which I might write about religious influence at Cambridge would be very incomplete should I fail to say something about those great men who have adorned that seat of learning by their piety and holiness; men who, whilst distinguishing themselves in every walk of human activity, were at the same time not wanting in that sacred scholarship and personal holiness which are the crowning results of a true intellectual training. Each College has its own list of worthies; but I can allude only to a few conspicuous names. Entering Trinity College Chapel, the objects which first strike the eye of the visitor are the statues of those famous men whom that College has educated. Trinity College has, it is said, furnished England with three of its greatest men. Newton, the prince of mathematics, Bacon, the prince of philosophers, and Barrow, one of the princes of theology. I remember well, for the first time, gazing at the calm majestic statue of Newton and recalling those well known words of his:—"I do not know what I may appear to the world, but to myself I seem only like a boy playing on

the sea-shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." As for Bacon, who, spurning the authority of past ages, was never weary of insisting that the "antiquity of time is the childhood of the world," who, with a courage bordering on audacity, refused to take anything upon trust but insisted on "proving all things"—revolutionist and iconoclast as he was in science and philosophy, yet, to quote the words of Macaulay :—"He was, we are convinced, a sincere believer in the Divine authority of the Christian revelation. Nothing can be found in his writings, or in any other writings, more eloquent and pathetic than some passages which were apparently written under the influence of strong devotional feelings. He loved to dwell upon the power of the Christian religion to effect much that the ancient philosophers could only promise. He loved to consider that religion as the bond of charity, the curb of evil passions, the consolation of the wretched, the support of the timid, the hope of the dying."

If there is anything which I have been struck with at Cambridge it is the large number of men of learning who combine the highest culture with the deepest faith in Christianity—men who look upon personal holiness and a life in accordance with the dictates of the Divine religion of Christ as the crowning result of a true intellectual training.

The poet Burns in one of his letters says: "Religion has ever been to me not only my chief dependence but my dearest enjoyment. A mathematician without religion is a probable character, an irreligious poet is a monster." It is however significant that some of the greatest mathematicians of Cambridge have been the staunchest upholders of the Christian faith. Newton's

belief in Christianity was one of the conspicuous features of his character. One of the greatest mathematicians Cambridge has produced was Clerk Maxwell. He was also a firm believer in Christianity. The present Lucasian Professor of Mixed Mathematics at Cambridge is Sir George Gabriel Stokes, who was for sometime the President of the Royal Society. He occupies the same place at Cambridge, which was once held by the illustrious Newton. His mathematical reputation is world-wide and yet no one has put forth the divine claims of Christianity more strongly than he. This is what Sir George Stokes wrote, not long ago, for the special benefit of Indian readers regarding the claims of Christianity :—

“ My attention has been called to a statement made in some of the Indian papers to the effect that Christianity has lost its hold on the western nations ; that it is now believed in chiefly by the ignorant and uneducated ; and that scientific men almost universally reject it.

“ My own position and my tastes have naturally brought me into contact with a large number of scientific men, with many of whom I am intimately acquainted ; and I can say from my own knowledge that the above statement is far indeed from being true. A certain amount of reticence on such subjects is usual, and I am disposed to think desirable, in general conversation, when people are not intimately acquainted with one another, unless in cases where they have met for some expressly religious object. But one can hardly be well acquainted with other people without getting to know something of their religious convictions. I feel reluctant to speak of the living, able though I am to do so, but I know that men like Faraday, Clerk Maxwell, Kitchen Taylor, Parker and others were sincere believers in the Christian faith.

The last held the modern view of evolution in what some might think an extreme form, and regarded it as God's mode of working; but from expressions which have fallen from him in conversation and correspondence I feel sure that he did not reject the supernatural. I am aware that there are some scientific men who admire Christian morality, but reject the supernatural elements in the Christian religion. To me the supernatural element appears to be essential, and I know of many scientific men who think the same.

"Our religion deals with many matters of which at present we have only a very imperfect comprehension. The desire of knowledge which is natural to the human mind, and the vast importance of the subject, often lead believers in the Christian faith to attempt to frame systems of belief which really go beyond what is fairly to be established by right reason combined with what as Christians we believe to have been distinctly revealed; and sometimes such men go so far as to ostracise those who do not agree with their systems, humanly devised to some extent though they be, and, in so far as they are such, liable to human error.

"An outsider, whose own religion is altogether different from the Christian, is not in a position to form a good judgment what portions of what he may hear from a Christian teacher are essential parts of the Christian faith, and what are of the nature of speculations which possibly may be erroneous. It may be, that he lays hold of some human error, which he mistakenly supposes to be a necessary part of the Christian faith, and in rejecting it thinks that he has disproved the Christian faith. The Christian religion should be judged of as a whole, by its broad outlines rather than by some details respecting which Chris-

tians are not all agreed. It involves an admission of the supernatural, including some supernatural events which are of such a nature as to admit of historical attestation. But the historical evidence, weighty as it is, as regards the most important facts, is not to be separated from the religious system of which these facts form a part, and which is of such a nature that it speaks to the heart and conscience, and renders it credible that there might have been such a deviation from the ordinary course of nature as must have occurred if these asserted facts really took place.

CAMBRIDGE,
1st September, 1890. }

G. G. STOKES.

If it be true that the truest reflection of the religious thought of a people at any time is to be found in their poetry, then we have unmistakeable evidence of that under-current of religion which inspires the actions and lives of Englishmen in general, a feeling which has culminated in the writings of the greatest poet of the present age, and one of the greatest English poets of all time—Tennyson. A word or two must also be said about those other poets whom Cambridge has the distinguished honour of calling its own. Visitors to Cambridge, even to this very day, are shown in Christ's College garden the mulberry tree planted by Milton. This College, within whose walls Darwin and Paley were students, has been peculiarly fortunate in the great men whom it has turned out. Milton was for about seven years in Christ's College, and his Ode on 'The Morning of Christ's Nativity' was one of his Cambridge poems, "the most beautiful in the language," as Hallam would have it. Need anything be said in praise of John Milton, "the poet, the statesman, the philosopher, the glory of English literature, the champion and martyr of English liberty?" Every one of his

sublime works is inspired with an intensity of religious feeling which has given his thoughts the miraculous efficacy to invigorate and to heal. He had a sacred mission to fulfil in this world and he has performed it in a way that no other great man could have done:—

“What in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence
And justify the ways of God to men.”

He was one of those illustrious men, whom he himself has admirably portrayed in the *Tractate on Education*,—“Enflamed with the study of learning and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages.” In intellectual activity the superiority has always been on the side of Cambridge. Oxford has produced a very large number of politicians no doubt; but Cambridge has the unique distinction of having turned out scientists, philosophers, and poets. Byron, Dryden, Wordsworth, Coleridge, and other great poets have all come from Cambridge, and the late poet laureate, Tennyson, was Chancellor’s English Medallist of the University. “He too,” writes Henry Morley, “has worn his laurel as a blameless king among poets of the reign of Victoria.” In his *In Memoriam*, that sustained song of immortality, he shows the way from death to life. It is more than a song, this noble elegy written in memory of a college friend. It has a full philosophical significance. Every question of science and philosophy has been touched upon, and over each the poet seems to have cast a poetical halo. The honest doubter, perplexed with the conflicting thoughts of life, not knowing what to believe or how to act, cannot do better than read Tennyson’s *In Memoriam*. What

indeed could be more important in this age of ours than to distinguish between knowledge and wisdom? The former, "earthly of the mind," the latter, "heavenly of the soul." The former, proud and forward, the latter mild and humble. The former, conditional and apt to be warped by the promptings of passion, the latter pointing out the way to absolute certainty and truth, and rising superior to desire. The former denoting the mere possession of truths which are relative, the latter guiding us to the fountain of all truth, which is God.

Knowledge, therefore, is the second, not the first :—

"A higher hand must make her mild
If all be not in vain, and guide
Her footsteps, moving side by side
With wisdom, like the younger child."

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OPINIONS.

PROF. A. CAYLEY, M.A., F R. S., Sadlerian Professor of Pure Mathematics in the University of Cambridge says.—It appears to me, so far as I have looked through it, an **able** and a **careful** and **thoughtful** work

GEORGE HEPPEL, ESQ., M A., Wrangler and Member of the (London) Mathematical Society says:—I can *honestly* say that I think your Algebra **out and out the best** book I have seen as an elementary text-book, and if I have the opportunity, I shall **certainly** use it with pupils in **preference** to 'Hall and Knight' and other text-books now in use ...I find that no

INDIAN CIVIL SERVICE EXAMINATION.

BY

A. C. DUTT, Esq., C. S.

LARGE numbers of Indian students go every year to England with the intention of competing for the examination for the Indian Civil Service. So little however is known regarding the nature of the examination, that Indian parents are generally unwilling to send their sons to England for the purpose of undergoing a test which has the reputation of being exceedingly difficult.

In the first place, the examination is competitive, and the candidates who secure the highest *aggregate* number of marks are selected. As no subjects are obligatory, the Indian student who desires to compete for this examination, need not wrestle with the Greek or Latin tenses, which are his most formidable opponents in other examinations in England.

The subjects for examination, and the maximum number of marks obtainable in them are given in the regulations which are printed below.

100 marks are generally deducted from those obtained by a candidate in every subject except English Composition and Mathematics; only the marks in excess of the minimum being placed to his credit.

The lowest successful candidate usually secures about 1,550 marks.

Indian candidates generally stand or fall by Mathematics. A really good Mathematician will have little difficulty in securing three-fourths of the maximum. A

few years ago a candidate obtained full marks in Mathematics ; but the feat has not been repeated.

To candidates from India intending to appear in Latin or Greek, we would give Punch's advice to those about to get married—"Don't." The standard is extremely high. Four or five passages are taken out of the works of authors like Vergil, Tacitus, Plautus, Aristotle, and Homer ; which the candidate is expected to translate into English. Unlike the examinations of the Indian Universities, there are no books assigned, from which the passages are taken. A second paper is set, containing two passages from standard English writers to be translated into Latin or Greek prose or verse as the case may be. Thus the candidate who makes a respectable score in classics, must be a good classical scholar. Sanskrit and Arabic do not present any very great difficulty to an Indian student who has studied them in India. It is very difficult however, to obtain efficient instruction in them in England.

After a candidate has been selected at the Open Competitive Examination, he has to undergo a training chiefly in Law and the Indian Vernaculars for one year. Three examinations are held in these subjects at intervals of about 8 months, and a grant of £300 is made in instalments of £75, £75, and £150 respectively, to selected candidates who acquit themselves at these examinations to the satisfaction of the Civil Service Commissioners.* These examinations are very easy, and no candidate who has not neglected his studies need be afraid of them. The period of probation is we hear to be reduced to one year without any allowance.

We are often asked what is the best educational institution for a student desiring to appear for the

* Mr. Dutt refers to the old regulations, the new regulations are given on p. 144.

Indian Civil Service. The answer that we are constrained to make is extremely demoralizing, but a strict regard for truth leaves us no other choice. A candidate whose sole ambition is to pass the Indian Civil Service had better go to a 'crammer,' but it must be remembered that failure is not such a serious misfortune to a student at one of the Universities, as it is to one at a 'cramming' institution. The former can turn his attention, after failure, from the Indian Civil Service to his particular literary fancy, and obtain Honours in it. After the maximum limit of age has been raised, this argument will apply with even greater force than now.

If our reader intends joining a Public School, we take this opportunity of informing him that candidates from Clifton have repeatedly headed the list.

But the most 'paying' subjects are French, German and Italian. The candidate is expected to translate passages from an ordinary English author into the language he takes up, correctly and idiomatically. An essay has also to be written in French, German or Italian as the case may be, on one of several prescribed subjects. But though the standard is high, a candidate with an aptitude for learning languages will not have much difficulty in securing 450 or 500 marks in these languages with two or three years' hard work. It is next to impossible however to learn these languages in India, and even in England the gift of tongues is by no means common.

Regarding English Composition there is little to be said. All the candidates appear for this subject, and obtain marks varying from 50 to 250. It must be remembered, however, that a good knowledge of English is a *sine quâ non* of success. For this reason English Literature and English History may be studied with advantage, though the marks assigned

to them are very inadequate. Logic and Political Economy are a snare and a delusion. The temptation to take them up, though very strong to an Indian who is naturally fond of abstruse mental science, must be resisted.

A candidate may not appear in more than two branches of Natural Science. Those that have not studied Chemistry in India, had better avoid science altogether.

Thus, the Indian candidate is advised to learn as much Mathematics, English Literature and Sanskrit or Arabic as he can in India, and to take up French, German and perhaps Italian, on his arrival in England. If he has any time to spare from his other studies, he may also study English History with advantage.

The minimum limit of age for appearing for the Indian Civil Service Competitive Examination was 17, the maximum limit being 19. But from the year 1892 the maximum has been raised to 23.

[I write to add a few words to what Mr. Dutt has written regarding the Civil Service Examination. The new scheme, which came into force in 1892, has been so arranged as to "avoid all disturbance of the general course of University studies, and to render it possible for those who have graduated with honours at the universities, to attend the examination for the Indian Civil Service, with good prospects of success." This being so there cannot be any doubt of the fact that a training at Oxford or Cambridge will be of the greatest value to the Indian Civil Service candidate. Of the thirty-two successful candidates in 1892 eighteen were members of the University of Oxford and seven of Cambridge. The reason why a larger number of Oxford than Cambridge men have succeeded is because the subjects of the Oxford Final

Classical School comprise as many as seven of the Indian Civil Service subjects : Latin, Greek, Roman History, Greek History, Logic and Mental Philosophy, Moral Philosophy, English Composition. It is no doubt true that the Indian student is heavily handicapped by his ignorance of the European classical languages, but, as Mr. Dutt remarks, he should fall back on Mathematics, the Physical sciences are also likely to pay and an Indian student wishing to receive the best instruction in these subjects cannot do better than go to Cambridge. I would therefore strongly advise a candidate wishing to appear for the Indian Civil Service Examination to join either Oxford or Cambridge. Even in case he does not succeed at the Competitive Examination he will have an Oxford or Cambridge degree to fall back upon, which will be of great service to him.—S. S.]

The following papers relating to the Civil Service Examination issued by the Commissioners give full particulars as to the scheme of examination, the subjects, &c:—

Regulations for the Open Competition of

N. B.—The Regulations are liable to be altered in future years.

1 On the 1st August , and following days, an Examination open to all qualified persons, will be held in London (a). Not fewer than persons will be selected, if so many shall be found duly qualified

2. No person will be deemed qualified who shall not satisfy the Civil Service Commissioners —

(i) That he is a natural-born subject of Her Majesty.

(ii) That his age will be above twenty-one years and under twenty-three years, on the 1st April, 189

[*N. B.—In the case of Natives of India it will be necessary for a Candidate to obtain a certificate of age and nationality signed, should he be a resident in British India, by the Secretary to Government of the Province, or the Commissioner of the Division within which his family resides, or should he reside in a Native State, by the highest Political Officer accredited to the State in which his family resides.*]

(iii) That he has no disease, constitutional affection, or bodily infirmity unfitting him, or likely to unfit him, for the Civil Service of India.

(iv) That he is of good moral character

3 Should the evidence upon the above points be *prima facie* satisfactory to the Civil Service Commissioners, the Candidate, on payment of the prescribed fee (b), will be admitted to the Examination. The Commissioners may however in their discretion at any time prior to the grant of the Certificate of Qualification hereinafter referred to, institute such further inquiries as they may deem

(a) An order for admission to the Examination will be sent to each Candidate on the 18th July, 1893.

(b) The fee (£5) will be payable by means of a special stamp according to instructions which will be communicated to Candidates.

necessary; and if the result of such inquiries, in the case of any Candidate, should be unsatisfactory to them in any of the above respects, he will be ineligible for admission to the Civil Service of India, and if already selected, will be removed from the position of a Probationer.

4. The Open Competitive Examination will take place only in the following branches of knowledge.—

	Marks.
English Composition	500
Sanskrit Language and Literature	500
Arabic Language and Literature	500
Greek Language and Literature	750
Latin Language and Literature	750
English Language and Literature (including special period named by the Commissioners) (c)	500
French Language and Literature	500
German Language and Literature	500
Mathematics (pure and applied)	900
Advanced Mathematical subjects (pure and applied).	900
Natural Science, i.e., any number not exceeding <i>three</i> of the following subjects:—	
Elementary Chemistry and Elementary Physics	600
(N.B. This subject may not be taken up by those who offer either Higher Chemistry or Higher Physics)	
Higher Chemistry	600
Higher Physics	600
Geology	600
Botany	600
Zoology	600
Animal Physiology	600
Greek History (Ancient, including Constitution)	400
Roman History (Ancient, including Constitution)	400
English History	500
General Modern History (period to be selected by Candidates from list in the syllabus issued by the Commissioners, one period at least to include Indian History) (d)	500
Logic and Mental Philosophy (Ancient and Modern).	400
Moral Philosophy (Ancient and Modern)	400
Political Economy and Economic History	500

(c) In the syllabus referred to in Note (e)

(d) See Note (f).

	Marks.
Political Science (including Analytical Jurisprudence, the Early History of Institutions, and Theory of Legislation)	500
Roman Law	500
English Law, viz.—Law of Contract—Criminal Law.—Law of Evidence and Law of the Constitution	500

Candidates are at liberty to name any or all of these branches of knowledge (e). No subjects are obligatory.

5. The merit of the persons examined will be estimated by marks; and the number set opposite to each branch in the preceding regulation denotes the greatest number of marks that can be obtained in respect of it.

6. The marks assigned to Candidates in each branch will be subject to such deduction as the Civil Service Commissioners may deem necessary (f) in order to secure that "a Candidate be allowed no credit at all for taking up a subject in which he is a mere smatterer"

7. The Examination will be conducted on paper and *vis à voce*, as may be deemed necessary.

8. The marks obtained by each Candidate, in respect of each of the subjects in which he shall have been examined, will be added up, and the names of the several Candidates who shall have obtained, after the deduction above-mentioned, a greater aggregate number of marks than any of the remaining Candidates, will be set forth in order of merit, and such Candidates shall be deemed to be selected Candidates for the Civil Service of India, provided they appear to be in other respects duly qualified. Should any of the selected Candidates become disqualified, the Secretary of State for India will determine whether the vacancy thus created shall be filled up or not. In the former case, the Candidate next in order of merit, and in other respects duly qualified, shall be deemed to be a selected Candidate. A Candidate entitled to be deemed a selected Candidate, but declining to accept the nomination as such, which may be offered to him, will be disqualified for any subsequent competition.

(e) A syllabus, defining in general terms the character of the Examination in the various subjects, may be obtained on application to the Secretary, Civil Service Commission.

(f) Marks assigned in English Composition and Mathematics will be subject to no deduction. Each science will, for the purpose of deduction, be treated as a separate subject.

9. Selected Candidates before proceeding to India will be on probation for one year, at the end of which time they will be examined, with a view of testing their progress in the following subjects (g).—

Compulsory—

	Marks.
1 Indian Penal Code and Criminal Procedure Code, 1882	500
2. The principal Vernacular Language of the Province to which the Candidate is assigned	400
3 History of British India	300

Optional. [Not more than two of these subjects.]—

1. The Code of Civil Procedure, 1882, and the Indian Contract Act, 1872	450
2. Hindu and Muhammadan Law	350
*3 Sanskrit	400
*4. Arabic	400
5. Persian	400
*6 Political Economy	400

In this Examination, as in the open competition, the merit of the Candidates examined will be estimated by marks (which will be subject to deductions in the same way as the marks assigned at the open competition), and the number set opposite to each subject denotes the greatest number of marks that can be obtained in respect of it. The Examination will be conducted on paper and *ad voce*, as may be deemed necessary. This Examination will be held at the close of the year of probation, and will be called the "*Final Examination*"

10. The selected candidates will also be tested during their probation as to their proficiency in riding.

Examinations in riding will be conducted by a Military Officer acting for the Civil Service Commissioners, as follows.—

(1) Shortly after the result of the Open Competitive Examination has been declared, or at such time or times as the Commissioners may appoint during the course of the probationary year.

(2) A syllabus, showing the extent of the examination, will be issued to the successful Candidates as soon as possible after the result of the Open Competition is declared.

* These subjects may not be offered by any Candidate who has offered them at the open competition

(2) Again, at the time of the Final Examination, Candidates who may fully satisfy the Commissioners of their ability to ride well and to perform journeys on horseback, shall receive a Certificate which shall entitle them to be credited with 200 marks to be added to their marks in the Final Examination.

(3) Candidates who fail to obtain this Certificate, but who gain a Certificate of minimum proficiency in riding, will be allowed to proceed to India, but will be subjected on their arrival to such further tests in riding as may be prescribed by their Government, and shall receive no increase to their initial salary until they have passed such tests to the satisfaction of that Government. A Candidate who fails at the end of the year of probation to gain at least the Certificate of minimum proficiency in riding, will be liable to have his name removed from the list of Selected Candidates.

11. The Selected Candidates who, at the Final Examination, shall be found to have a competent knowledge of the subjects specified in Regulation 9, and who shall have satisfied the Civil Service Commissioners of their eligibility in respect of nationality, age, health, character, and ability to ride, shall be certified by the said Commissioners to be entitled to be appointed to the Civil Service of India, provided they shall comply with the regulations in force, at the time, for that Service.

12. Persons desirous to be admitted as Candidates, must apply on Forms, which may be obtained from "The Secretary, Civil Service Commission, London, S W." at any time after the 1st December, 189 . The Forms must be returned so as to be received at the office of the Civil Service Commissioners on or before 31st May, 189 (h).

The Civil Service Commissioners are authorized by the Secretary of State for India in Council to make the following announcements:—

(i) *As regards the distribution of the Selected Candidates to the several Presidencies and Provinces mentioned in Regulation 1, the Selected Candidates will be divided into four groups, each containing Candidates, according to the order in which they stand on the List resulting from the Open Competition (the first in Order of Merit composing Group No. 1, the next in Order of Merit composing Group No. 2, and so on), and the Members of each Group will be allowed in*

(h) These forms should be accompanied by evidence on the points mentioned in Regulation 2, and by a list of the subjects in which the Candidate desires to be examined. Evidence of health and character must bear date not earlier than

the order in which they stand, each to choose, so long as a choice remains, one of the appointments allotted to that group.

The choice thus given, however, will be subject to any other arrangement which the Secretary of State, or the Government of India, may deem necessary.

(ii) *Should any appointments have to be made in excess of the notified in the Regulations, they will be added to such group or groups as to the Secretary of State may seem proper.*

(iii) *No exchange of appointments will be permitted between Selected Candidates, who, under par 1 have made their choice of Presidency or Province, except between those who are members of the same group or of two adjoining groups, or who are separated by not more than 28 others in the Order of Merit, on the result of the Open Competition. Application for permission to exchange appointments must be made to the Secretary of State within one month after the date of choice made under par. 1, and in no case will an exchange be permitted unless it is, in the opinion of the Secretary of State, desirable, in the public interest, that it should be made.*

(iv) *The giving or receiving directly or indirectly any money or other valuable consideration for an exchange will be deemed to vacate the selection and appointment of the Candidates interested.*

(v) *Selected Candidates will be required to report their arrival in India within such period after the grant of their Certificate of Qualification as the Secretary of State may in each case direct.*

(vi) *The seniority in the Civil Service of India of the Selected Candidates will be determined according to the order in which they stand on the list resulting from the combined marks of the Open Competitive and Final Examinations.*

(vii) *An allowance amounting to £100 will be given to all Candidates who pass their probation at one of the Universities or Colleges which have been approved by the Secretary of State, viz, the Universities of Oxford, Cambridge, Dublin, Glasgow, Edinburgh, St Andrew's, and Aberdeen; University College, London; and King's College, London; provided such Candidates shall have passed the Final Examination to the satisfaction of the Civil Service Commissioners, and shall have complied with such rules as may be laid down for the guidance of Selected Candidates.*

(viii) *The allowance of £100 will not be paid to any Selected Candidate until he has been certified by the Civil Service Commissioners to be entitled to be appointed to the Civil Service of India; and every Certificated Candidate must, before receiving his allowance, attend at the India Office and give a written undertaking to refund the amount in the event of his failing to proceed to India.*

(ix) *All Candidates obtaining Certificates will be also required to enter into covenants, by which, amongst other things, they will bind themselves to agree to such Regulations for the provision of pensions for their families as may be approved by the Secretary of State for India in Council. The stamps payable on these covenants amount to £1.*

(x) *Candidates rejected at the Final Examination of 189 will in no case be allowed to present themselves for re-examination*

CIVIL SERVICE COMMISSION, }
12th January, 1893 }

SYLLABUS.

Showing the extent of the Examination in certain subjects at the Open Competition for admission into the Indian Civil Service in

The Regulations governing the Open Competition for admission into the Indian Civil Service, have been framed with a view to the principle regarded by Lord Macaulay's Committee, in 1854, as essential, viz., that the object of the Competition should be to secure for the Indian Civil Service officers who "have received the best, the most liberal, the most finished education that their native country affords." The scheme of examination has accordingly been made to embrace most of the subjects of the Honour Schools in the Universities of Great Britain and Ireland. In administering the scheme, the Civil Service Commissioners, concurring with Lord Macaulay's Committee in the opinion, "that no Candidate who may fail should, to whatever calling he may betake himself, have any reason to regret the time and labour which he has spent in preparing himself to be examined," desire to avoid all disturbance of the general course of University studies, and to render it possible, with due regard for the principle of Open Competition, for those who have graduated with honours at the Universities, to attend the examination for the Indian Civil Service with good prospects of success. The appended Syllabus shows in outline the intentions of the Commissioners with regard to the extent and character of the examination in those subjects which seem to require further definition. The scope of the examination in the subjects not mentioned in the Syllabus is sufficiently defined in the scheme published in the Regulations themselves. The Examiners will be instructed to keep the standard in each subject up to the level of the highest course of study pursued in the Universities

English Composition.—An Essay to be written on one of several subjects specified by the Civil Service Commissioners on their Examination Paper.

English Language and Literature.—The Examination will be in two parts. In the one the Candidates will be expected to show a general acquaintance with the course of English Literature, as represented (mainly) by the following writers in verse and prose, between the reign of Edward III, and the accession of Queen Victoria

Verse—Chaucer, Langland, Spenser, Shakespeare, Milton, Dryden, Pope, Gray, Collins, Johnson, Goldsmith, Crabbe, Cowper, Campbell, Wordsworth, Scott, Byron, Coleridge, Shelley, Keats.

Prose.—Bacon, Sir Thomas Browne, Milton, Cowley, Bunyan, Dryden, Swift, Defoe, Addison, Johnson, Barke, Scott, Macaulay (Essays and Biographies).

A minute knowledge of the works of these authors will not be looked for in this part of the Examination, which will, however, test how far the Candidates have studied the chief productions of the greatest English writers *in themselves*, and are acquainted with the leading characteristics of their thought and style, and with the place which each of them occupies in the history of English literature. Candidates will also be expected to show that they have studied in these authors the history of the English language in respect of its vocabulary, syntax, and prosody

The other part of the Examination will relate to one of the periods named below, which will follow each other year by year in the order indicated.

- | | |
|--------|--|
| 1. | A. D. 1600 to A. D. 1700 |
| (1893) | [Shakespeare to Dryden] |
| 2. | A. D. 1700 to A. D. 1800 |
| (1894) | [Pope to Cowper] |
| 3. | A. D. 1800 to A. D. 1832 |
| (1895) | [Nineteenth Century writers to the death of Scott] |
| 4. | A. D. 1360 to A. D. 1600 |
| (1896) | [Chaucer to Spenser.] |

The Examination in this part will require from Candidates a more minute acquaintance with the history of the English language and literature, as illustrated in the chief works produced in each period, and will be based to a considerable extent, but by no means exclusively, on certain books specified each year by

the Commissioners.* The names placed under the dates are intended to suggest the general character of the literary development of the period, and, consequently the natural limits of the Examination. All the works of Shakespeare, for example, will be regarded as falling within the first period; all the works of Swift within the second; all the works of Scott and Wordsworth within the third.

French Language and Literature.—Translation from French into English, and from English into French; Critical questions on the French Language and Literature.

German Language and Literature.—As in French.

Latin Language and Literature.—Translation from Latin into English. Composition in Prose and Verse (in the place of the latter may be taken, by those who prefer it, **a paper of questions on Latin Philology**). Critical Questions on the Latin Language and Literature.

Greek Language and Literature.—Translation from Greek into English. Composition in Prose and Verse (in the place of the latter may be taken, by those who prefer it, **a paper of questions on Greek Philology**). Critical Questions on the Greek Language and Literature.

Sanskrit Language and Literature.—Translation from Sanskrit into English, and from English into Sanskrit. History of Sanskrit Literature (including knowledge of such Indian history as bears upon the subject); Sanskrit Grammar; Vedic Philology.

Arabic Language and Literature.—Translations as in Sanskrit; History of Arabic Literature; Arabic Grammar; Arabic Prosody.

English History.—General questions on English History from A. D. 800 to A. D. 1848; questions on the Constitutional History of England from A. D. 800 to A. D. 1848.

* The books for 1893 are —

Shakespeare · King Lear; Twelfth Night

Milton · Poems (exclusive of "Paradise Lost" and "Paradise Regained")

Habington; Herbert; Vaughan; Cartwright; Crashaw; Cowley; (selections in Humphry Ward's "English Poets.")

Herrick · (Palgrave's Selections).

Dryden: Hind and Panther.

Bacon · New Atlantis; Milton Tract on Education and Areopagitica; Cowley's Essays; Dryden: Essay on Dramatic Poetry.

Questions covering the whole period named will be set, but Candidates will be allowed to attempt only a limited number of them.

General Modern History.—Candidates may, at their choice, be examined in any one of the following periods :—

1. From the accession of Charlemagne to the Third Crusade.
[A. D. 800 to A. D. 1193]
2. From the Third Crusade to the Diet of Worms.
[A. D. 1193 to A. D. 1521.]
3. From the Diet of Worms to the death of Louis XIV.
[A. D. 1521 to A. D. 1715.]
4. From the accession of Louis XV. to the French Revolution of 1848.

[A. D. 1715 to A. D. 1848.]

Periods 3 and 4 will include Indian History.

Greek History.—Questions on the General History of Greece to the death of Alexander; questions on the Constitutional History of Greece during the same period

Roman History.—Questions on the General History of Rome to the death of Vespasian; questions on the Constitutional History of Rome during the same period.

In Greek and Roman History candidates will be expected to show a knowledge of the original authorities. Questions covering the whole period named will be set, but candidates will be allowed to attempt only a limited number of them.

Mathematics.—Pure Mathematics.—Algebra, Geometry (Euclid and Geometrical Conic Sections), Plane Trigonometry, Plane Analytical Geometry (less advanced portions), Differential Calculus (Elementary), Integral Calculus (Elementary).

Applied Mathematics :—Statics, Dynamics of a Particle, Hydrostatics, Geometrical Optics; all treated without the aid of the Differential or Integral Calculus.

Advanced Mathematics.—Pure Mathematics.—Higher Algebra including Theory of Equations, Plane and Spherical Trigonometry, Differential Calculus, Integral Calculus, Differential Equations, Analytical Geometry, Plane and Solid.

Applied Mathematics.—Statics including Attractions, Dynamics of a Particle, Rigid Dynamics, Hydromechanics, Geometrical and Physical Optics, and Geometrical Astronomy.

Political Economy and Economic History.—Candidates will be expected to possess a knowledge of economic theory as treated in the larger text-books; also a knowledge of the existing economic conditions, and of statistical methods as applied to economic inquiries; together with a general knowledge of the history of industry, land tenure and economic legislation in the United Kingdom.

Logic and Mental Philosophy (*Ancient and Modern*)—Logic will include both Deductive and Inductive Logic.

Mental Philosophy will include Psychology and Metaphysics.

FORM OF APPLICATION; TO BE FILLED UP BY THE
CANDIDATE HIMSELF.

****** *The order for admission to the Examination will not be issued unless this Form, filled up by the Candidate himself, is received at the Office of the Civil Service Commission on or before the*

Date _____

SIR,

BEING desirous to offer myself as a Candidate at the Examination for the Civil Service of India, which is appointed to commence on the 1st of August, 189 I transmit herewith, as required by the Regulations—

(1) If a General Register Office certificate cannot be obtained, the instructions printed on the other side will show what evidence should be supplied. If evidence is already in the hands of the Commissioners, strike out "A certificate of my birth," and insert "Evidence is already in the possession of the Commissioners."

(2) The terms indicated must appear in the certificate, which must be given after personal examination, and bear date not earlier than 1st May, 1893.

(1) A certificate of my birth, showing that I was born on the _____ day of _____ 18____ and that therefore my age was above 21 years and under 23 years on the 1st of April, 189____

(2) A certificate signed by _____ of my having no disease, constitutional affection, or bodily infirmity unfitting me, or likely to unfit me, for the Civil Service of India

(3) Two testimonials must be sent bearing date not earlier than 1st May, 189 . One of them should be given by an intimate acquaintance (not a relative) of not less than three or four years' standing, the other, if the candidate has recently left school, should be given by his late schoolmaster, or if he has had employment of any kind, by his late employer. If the candidate has been at any University, he should send a certificate of good conduct from his College tutor.

(4) This should be given on the form attached.

(3) Proof of my moral character, viz.—

(1) A testimonial from

(2) A testimonial from

(4) A statement of the branches of knowledge in which I desire to be examined.

I have also to state, with reference to Section 2, Clause (i) of the Regulations, that I am a natural-born subject of Her Majesty

I am, Sir,

Your obedient Servant,

Name in full _____

Address to which you wish the
Order for admission to the Ex-
amination to be sent.*

Date _____

To the Secretary,

Civil Service Commission,

London, S. W.

EVIDENCE OF AGE TO BE REQUIRED FROM CANDIDATES FOR THE CIVIL SERVICE OF INDIA.

I. Every Candidate born in the United Kingdom should produce a Certificate from the Registrar-General of Births, Marriages,

* See Note (a) on Regulations.

and Deaths, or from one of his provincial Officers. This Certificate may be obtained from the Registrar-General in London, Dublin or Edinburgh, or from the Superintendent Registrar of the District in which the birth took place.

II. A Candidate born of European parents in India may produce a Certificate of Baptism from the district in which he was baptised. When such certificates are not in the possession of the candidates an Extract from the Registers kept at the India Office will probably be obtainable.

III. A Candidate who is a Native of India must have his age and nationality certified by the Government of India, or of the Presidency or Province in which he may have resided.

[No Certificates except those issued under Notification of the Government of India, No 2,252, dated 21st August, 1888, will be accepted for this competition.]

Except as noted in paragraphs II and III, every Candidate is expected to produce a Certificate of Birth. The Civil Service Commissioners will not in ordinary cases accept a Certificate of Baptism, or other testimony, unless they are first satisfied that a Certificate of Birth cannot be procured.

Official Certificates of Birth may generally be obtained as follows :—

- (a) *For persons born in England or Wales since 30th June, 1837.*—From the Registrar-General, Somerset House, London, or from the Superintendent Registrar of the district in which the birth took place
- (b) *For persons born in Scotland since 31st December, 1854.*—From the General Register Office, Edinburgh; or from the Registrar of the parish or district in which the birth took place.
- (c) *For persons born in Ireland since 31st December, 1863.*—From the General Register Office, Dublin; or from the Superintendent Registrar of the district in which the birth took place
- (d) *For persons of English, Scottish, or Irish parentage born on board British ships since the dates mentioned in (a), (b), and (c) respectively.*—From the General Register Office, London, Edinburgh, or Dublin, according to parentage
- (e) *For persons born in India of European parents.*—From the India Office, London

Any Candidate who cannot produce a Certificate of Birth from one of the authorities named should, if possible, procure a Certificate of Baptism, and should then apply to the Secretary, Civil Service Commission, for further instructions.

SELECTION OF SUBJECTS TO BE FILLED UP AND
RETURNED WITH THE FORM OF APPLICATION

** * Place your Initials against the Subjects which you select, and sign your name in the place indicated on the next page.*

INITIALS.		
...	English Composition.	
...	English History.	
...	English Literature.	
...	Greek.	
...	Latin	
..	French.	
...	German.	
...	Mathematics.	
..	Advanced Mathematical Subjects	
	Natural Science, viz. :—	
...	Elementary Chemistry and Elemen-	} Only three of these may be taken up
	tary Physics	
.....	Higher Chemistry	
...	Higher Physics	
....	Geology	
...	Botany	
...	Zoology	
...	Animal Physiology	
..	Sanskrit	
...	Arabic.	
..	Greek History.	
.....	Roman History.	
...	General Modern History.	
...	Period	
...	Political Economy and Economic History.	
...	Logic and Mental Philosophy.	
...	Moral Philosophy.	
....	Roman Law.	
...	English Law.	
....	Political Science.	

In addition to the Written Examination three will be Oral Examinations in every subject except English Composition; and in each of the seven heads of Natural Science there will also be a Practical Examination

The Oral Examinations in Modern Languages being intended as colloquial tests, no marks will be given at them to Candidates who are not able to converse.

Applications for leave to alter or add to the list of subjects named will not be entertained unless received on or before the 1st July, 189

Any Candidate who wishes to decline the Oral Examination or the Practical Examination in any of the subjects selected by him, should state this in the blank space below—

Signature _____

Date _____

[illegible]

HOW TO QUALIFY FOR THE BAR.

BY

C. KRISHNAN, ESQ., B. A., (CANTAB), *Barrister-at-Law.*

As the vast majority of young men who now visit England annually for the purposes of study go there with the intention of qualifying themselves for the English Bar, a short and concise account of what a student is expected to do to become a Barrister, it has been thought, may profitably be added here. As space will permit only a very meagre account to be given—just only an outline sketch—any student who wishes to have a fuller knowledge of the subject may be referred to *Stephenson's Guide to the Bar*, or other books of a similar nature.

Perhaps it may be noted at the outset that to gain the object these students generally have in view, namely, to have all the privileges of an English Barrister, when practising in the Indian Courts, it is not necessary that they should go to England at all. They have simply to qualify themselves as Advocates of one of the High Courts in India; becoming a member of the English Bar is only one of the means, perhaps an easy, so far as study goes, of qualifying for such a position. According to the rules of the Madras High Court any person who has passed the M. L. Degree of any of the Indian Universities, or who is a member of the Faculty of Law of Scotland, or of the Irish Bar is as much eligible for admission as Advocate as an English Barrister. Those students who are unable or unwilling to go to England either from want of sufficient means or from caste prejudices, or other reasons, can

become Advocates by passing the M. L. Degree of one of the Indian Universities.

But we are concerned here only with students who desire to become Barristers of the English Bar. We will suppose the student has overcome any preliminary objections to going to England, pecuniary or otherwise, and has started on the westward journey. He will soon arrive in London where we hope he has some one to come and meet him, either some friend of his or the Agent of the N. I. A.* and introduce him to that city. Without such an introduction he will find himself almost lost in the immense crowd of people in that city and will be certain to have great difficulty to get himself comfortably settled there. No student, however, need have any difficulty of this nature even if he has no friend in London, for if he will only apply to the N. I. A., he will get all the help he wants. After he has found a comfortable home for himself and has settled down to begin his Law studies, his first concern will be to enrol himself a member of one of the Inns of Court.

There are four Inns of Court in London; the Inner Temple, the Middle Temple, the Lincoln's Inn and the Gray's Inn. These four institutions enjoy the monopoly of turning out Barristers for the English Bar. Any person who wishes to become a Barrister must necessarily join one of these Inns. It becomes a question then for the student to decide which Inn he will enrol himself as a member of. The student has to choose one of the Inns and his choice is usually determined by the presence of friends in some one Inn either as Barristers or as students; sometimes pecuniary considerations decide the matter as some Inns of Court charge a less amount of fees than others,

* See Appendix C.

for example, the Gray's Inn, or offer a greater number of scholarships as the Middle Temple. When such inducements are absent a student will choose a particular Inn, perhaps because it has a better library, or because he thinks the better opportunities there to come to know some of the eminent men of England who are Benchers (members of the governing Council) of that Inn. Generally these and various similar considerations influence a student as to the choice of his Inn. The Indians seem, to a large extent, to prefer the Middle Temple so much so that it is often known among students as the Indian Inn.

But before a person can be admitted as a member of any of the Inns of Court, it is an indispensable pre-requisite that he must have passed a "public examination." Any of the examinations of the English Universities, such as "the Preliminary" of Cambridge, the London Matriculation, or any of the examinations of an Indian University, not below the Matriculation standard, suffice to enable the student to get himself enrolled at once. But if he has passed no such public examination, he must appear for the preliminary examination held by the Inns of Court themselves. This examination is carried on in the following subjects:—

- (a) The English language.
- (b) The Latin language, and
- (c) English History.

It is sufficiently easy for most students to get through with no difficulty whatsoever, if only they know a little Latin. However, there have been cases known of Indian students who have taken two and three years to pass this simple test. Sometimes a special examination is not necessary as the Benchers reserve to themselves the power of admitting students in special cases without subjecting them to any

examination at all. After the student has overcome this first difficulty he must turn his thought towards enrolling himself a member of the Inns of Court he has chosen. To do this he has to apply for admission to the Under Treasurer of that Inn and obtain from him a form of admission, such as the one given below :—

I _____ of _____ aged _____
 the (1st, &c.,) son of _____
 in the county of _____
 (add father's profession, &c.) do hereby declare that
 I am desirous of becoming a student of the Honorable Society of _____ &c.

In the latter part he has to make a declaration that he does not belong to, or, that he has ceased to belong to any of the proscribed professions, such as Attorney-at-Law, Notary public, Clerk in Chancery, &c. For this form he has to pay a Guinea. This form he has to fill up and sign; and he has to get two English Barristers to certify in it that he is a gentleman and fit to be admitted to the society. He has now to present this certificate to the Under Treasurer and pay his admission fees which vary slightly with the different Inns. On an average we might say a sum of £45 for entrance fees including lecture fees, &c., and a sum of £100 as deposit. In Gray's Inn the deposit amounts to only £85. This deposit money will be paid back to the student on his being called to the Bar.

Members of the Middle Temple who are at the same time members of one of the Universities of Cambridge, Oxford or Dublin and a few others enjoy a special privilege, inasmuch as they can, instead of making this deposit, give a bond to the Under Treasurer for £50, with the signatures of two sureties attached, who must be Barristers or house-holders.

This is a great help to students who can't afford to pay down the necessary £100 in a lump sum at once.

After going through this process of enrolment, the student begins to keep his term. Keeping term at one of the Inns of Court is something quite different from what it is in any of the Indian Universities. Here he does it by being present at dinner a certain number of times in the hall of his Inn. Those who are members of any of the abovementioned Universities need be present only three nights; the others have to be present at least six nights to keep a term. We use the words "present at dinner" advisedly, as it is not necessary that the student should partake of any of the dishes served in the hall. Some students who from caste prejudices, or from a belief in vegetarianism, or perhaps from personal dislike refuse to eat meat have been seen sitting through a dinner without partaking of anything at all. The student has a small expense in keeping a term, never exceeding £1.

Of such terms there are four every year. They last about thirty to forty days; the first one from the middle of October to about the end of November; the next from January to February; the next one from March to April, and the last from May to June. Any student who wishes to be called to the Bar must have kept 12 such terms, unless the Benchers take into consideration any special circumstances in his case; for example, want of physical capacity to stand the climate, and allow him to be called to the Bar earlier. But as the generosity of the Benchers have been already abused, more than once, such concessions are rare now-a-days.

Besides keeping the requisite number of terms the student has of course to pass his examination, consisting of two parts; one in Roman law requiring from

him a general knowledge of that subject and a special knowledge of some of the Institutes of Justinian; the other (1) on the Law of Real and Personal Property and Conveyancings, (2) Law and Equity, (3) Procedure and Evidence. A student who has passed the Law examination of Oxford, of Cambridge, or of London will be excused the first part. In Law and Equity generally special subjects are announced for an examination every time. To appear for the examination the student must have kept nine terms unless he gets this rule specially dispensed with in his case by the Benchers. He is, however, allowed to appear for Roman law after he has kept his fourth term. These examinations are for what is called a pass certificate. One that enables the student to be called to the Bar. But those who are ambitious of distinguishing themselves may try for the "honors" certificate; they will have to increase the range of their Law studies considerably for such a purpose. An honors' certificate enables a student to take a higher rank at the ceremony of the call. After the student has passed all the necessary examinations and has kept the requisite number of terms, he may get himself called to the Bar as soon as he likes. If he has this intention, the first thing for him to do is to give notice to the Under Treasurer of such intention, at least 14 days previously to the call, as his name has to be put up on the boards of all the Inns of Court for 14 days at least. He must also pay the requisite fees before the call day, amounting to about £100 in all. In Gray's Inn the sum required is only £85. He has then to attend at the hall of his Inn in a Barrister's wig and gown and be admitted to the Bar by the Senior Benchers and sign the Register book kept for the purpose. He is now a full-fledged Barrister, a member of that noble fraternity

which sees justice done between man and man and shields the weak from being lorded over by the strong. One last ceremony remains, and it is to sign the rolls at the law Courts.

Before we close this short sketch a few other matters interesting to Law students may be noticed. To encourage the better study of Law the Council of legal education and also the different Inns of Court give a number of scholarships annually lasting for a year or more and varying in value from £30 to £210, and a number of prizes. Examinations are held twice a year for these scholarships in various branches of law—Roman law, Criminal law, Law of Property, &c. An Indian student, of average ability, willing to exert himself a little and devote sometime to the earnest study of law, ought not to find it difficult to gain some of these scholarships. The studentships, 2 of 100 guineas and 2 of 200 guineas given annually by the Council of Legal education are given according to the results of an examination in Roman law, Jurisprudence, Constitutional History, International law, &c. Here also an Indian student, who has some acquaintance with Latin, and who has studied his Roman law and Jurisprudence well, stands a very good chance of defeating his English Competitors, distinguishing himself, and what is far more substantial, getting money enough for all his Bar expenses. All these scholarships are, however, given only to those who are below 21 years of age.

The student who wishes to make a serious study of law and qualify himself thoroughly for practice at the Bar, and who does not merely become a Barrister for the sake of the social status he gets, ought to make the best of his three years' study in England. It is to be regretted that many young men, led away from their work by the tempta-

tions that surround them in London, and not feeling keenly the necessity of study, as the pass examination for the Bar is moderately easy, waste the golden opportunities they have of acquiring legal knowledge and repent afterwards. If a person is able to spend money we would advise him to work in the Chambers of some Barrister with a large practice ; such experience is of enormous value if his intention is to gain livelihood by practice. Where money and time, both of them, are no considerations, the best plan would seem to be to go through a three years' course in one of the English Universities first and then join one of the Inns of Court working with a Barrister while there. If this is not practicable the student ought at least to join one of the Universities and keep his term at one of the Inns of Court simultaneously. This increases the expenditure no doubt, but as it withdraws the student from the temptations of London life which proves so disastrous to so many young men, and as it brings him within the sphere of influence for good of the English Universities, the advantages gained are more than commensurate with the extra expenditure. The possibility of getting a degree in law which will often be a great recommendation in after-life is a further inducement to go to a University.

This sketch will not be complete without an indication at least of the amount of expense a student will incur in his study at the Bar. It will be seen from what is stated above that the fees for admission and for call to the Bar amount to about £150. The other expenses at the Inns of Court for keeping terms, &c., will not be more than £12. The cost of living in town will of course vary with individual tastes, and it is difficult to give an average estimate. If a student is very economical he must be able to meet all his neces-

sary expenses with £150 a year. But this, it must be understood, is a very small sum indeed. We have known, however, students doing with even less, who subsisted on vegetarian* meals and read borrowed books.

An allowance of £200 a year we may take as an average one. The estimate of £250 given by the N. L. A. is of course an ample provision. If the student studies in Cambridge at the same time he can hardly do with less than £220 a year. Even £275 a year will not be too much. Working in the Chambers of a Barrister is no doubt very expensive, costing the student not less than £100 a year. We may summarize the total expenditure thus:—

	£	s.	d.
Fees on admission to one of the Inns of Court			
and on call to the Bar, about	150	0	0
For keeping term, &c.	20	0	0
For living 3 years in London	600	0	0
For Passage to England and back	60	0	0
	830	0	0
For working in Chambers for 2 years if desired	200	0	0
Extra expense for 3 years if the student joins one of the Universities	100	0	0

The expenditure varies then from £800 to £1200 in round numbers. Without this amount of money it is extremely inadvisable to start to England to become a Barrister. A diligent and clever student may get a number of scholarships, but it is dangerous to depend upon the chance of getting them.

* As there are a number of Vegetarian Hotels and Restaurants in London, students, who, from principle or caste prejudice, are unwilling to eat meat, will find no difficulty in adhering to their principles or prejudices if only their health will permit it

We have tried to give in this short compass information we have thought it is necessary for a student to get in plain and simple language avoiding all ornament and description and confining ourselves to mere statement of fact. We shall feel sufficiently recompensed if this induces any Indian student to go to England and become a Barrister.

University of Oxford.

DEGREES

The University of Oxford grants Degrees in five Faculties, viz., in Arts, Music, Medicine, Law, and Divinity. The attainment of a Degree in Arts is essential before entering any of the three last of the above Faculties. We shall state the main conditions to attainment of the Bachelor of Arts (B A) Degree

A. RESIDENCE.

A Student may be admitted as a Member of the University, either as a Member of a College or Hall, or as a Non-Collegiate Member. Those who join the College are ordinarily required to pass an Examination conducted by the College authorities. The nature of the Examination varies; but in all cases the Student must satisfy the College that he is likely, within a reasonable period, to pass Responsions (which Examination nearly corresponds with the Previous Examination, or Little-go, at Cambridge). An Examination is also required of Non-Collegiate Students. The Student who has passed either of these Examinations may then matriculate.

The Academical Year is divided into four Terms: Hilary (or Lent) Term, Easter Term, Trinity (or Art) Term and Michaelmas Term. The Terms occupy about 34 weeks of the year, but Undergraduates need not reside during all that time. They must keep twelve Terms, but not necessarily consecutively, before attaining the Degree of Bachelor of Arts. As a rule, residence at Oxford during the Vacation is discouraged.

B. A. EXAMINATIONS.

For the Degree of Bachelor of Arts (B.A.) a large amount of choice is allowed in regard to the subjects, the time, and the order of the several Examinations. In ordinary cases, the following Examinations suffice:—

1. Responsions, which is obligatory on all Students, except such as have passed certain University Local Examinations, or have

been placed on the list of Selected Candidates for the Indian Civil Service. The subjects are: Algebra (or Geometry), Arithmetic, Greek or Latin Grammar, Translation from English into Latin Prose, one Greek and one Latin Author. A Candidate born in India, of parents born in India, may offer an Oriental Language, either Sanskrit or Arabic, in place of Greek or Latin.

2. The First Public Examination, sometimes known as Moderations, which varies according as the Candidates seek Honours in Classics or in Mathematics, or do not seek Honours. Candidates must have entered on their fourth Term. For those who do not seek Honours, there are five subjects of Examination: (a) The Four Gospels in Greek, instead of which an additional book in an Oriental Language may be offered by Candidates who take Sanskrit or Arabic, instead of Greek or Latin; (b) Logic or Mathematics; (c) Translation of English into Latin; (d) Three Classical Books, to be selected out of a given list. A list of Sanskrit and Arabic Books is supplied.

The Examination for those Candidates who seek Honours in Classics and Mathematics is, of course, more difficult. Such Candidates must have begun the fourth, and not exceeded the eighth Term from the Term of their Matriculation.

3. The Second Public Examination consists of two parts. The first part is an Examination in the Rudiments of Faith and Religion, in place of which a Candidate is permitted to offer certain specified books and subjects. The other part of the Examination is sub-divided into seven "Schools," of which, though a Student may combine as many as he pleases, he is not required to pass more than one. One of these the Pass School, is for those who do not seek Honours. The subjects are arranged in three groups: (a) Classics (for Indian Students, the Elements of Sanskrit or Persian, including Translation into the Language, and a portion of the Literature); (b) English History, or a period or subject of English Literature, or a period of European History or of Indian History, with Political and Descriptive Geography; a Modern Language, Elements of Political Economy, a Branch of Legal Study (a Branch or Branches of Indian Law to be included); (c) Elements of Geometry, Mechanics, Chemistry and Physics. The Candidate is examined in three only of the above subjects.

The Honour Schools are those in Literæ Humaniores, Mathematics, Natural Science, Jurisprudence, Modern History and Theology.

It has been lately decided that an Honour School of Oriental Studies is to be constituted, which will include two Examinations, *viz.*, in Indian Studies and in Semitic Studies.

After passing his Examinations and fulfilling all required conditions, the Student may attain the Bachelor of Arts Degree.

The Examination for the Degree of Bachelor of Civil Law includes the Indian Penal Code, and the Hindu and Mahomedan Law of the Family, Family Property and Inheritance. As stated above, Candidates cannot attain this Degree unless they have first been admitted to the B. A. Degree.

Candidates for the Degree of Bachelor of Medicine must have first passed in the first or second class in the Honour School of Natural Science.

Those who have taken the Bachelor of Medicine Degree may present themselves for the Examination in Preventive Medicine and Public Health.

BODEN SANSKRIT SCHOLARSHIPS.—These are four in number, and one is available every Hilary Term after an Examination in Sanskrit. The emoluments are £50 per annum for four years. Candidates must be matriculated members of a College or Hall, who on the day of election have not exceeded their twenty-fifth year.

THE INDIAN INSTITUTE.—The main object of this Institute, founded in 1883, is to give effective teaching in all subjects that relate to India. Only half of the building is as yet completed; but this contains a Lecture Room, a Library, and a Museum. The Institute is intended to assist the Selected Candidates for the Indian Civil Service, and all Native Students from India who matriculate or merely reside at Oxford. It will also serve as a meeting-place for Students of all countries who are engaged in Oriental research.

C. EXPENSES.

I.—PAYMENT TO THE UNIVERSITY.

	£	s.	d.
Fee for Matriculation	2	10	0
Responsions	2	0	0
First Public Examination	1	10	0
Second Public Examination—			
(1) Examination in the Rudiments of Faith and Religion, or the substituted matters.	1	0	0
(2) For each of the subjects of the Pass School (10s.)	1	10	0
Degree of Bachelor of Arts	7	10	0
	<hr/>	<hr/>	<hr/>
	16	0	0

II —COST OF INSTRUCTION.

The tuition fees vary somewhat at the different Colleges, but are usually under £25 annually. It is generally understood in Oxford that no tuition other than that provided by the College is required,

except for Students whose preparation is unusually deficient. In such cases, the Student should, before selecting a tutor, ask the advice of his College tutor or of the Censor of Non-Collegiate Students. The fee for a private tutor is £20 for eight weeks for an hour's lecture on six days in the week, or £10 for the same on three days.

III.—RESIDENTIAL EXPENSES.

The expenses connected with room-rent, attendance, meals, &c., are nearly the same at Oxford as at Cambridge.

The cost of living at Oxford varies so largely with the means, tastes, and moral courage of a Student, that it is not possible to lay down many general propositions respecting it. There are certain fixed expenses, such as those of board and lodgings which do not much vary; others, which are desirable but voluntary, as subscriptions to clubs and societies; others, as tradesmen's bills, which are almost wholly within a Student's power to fix for himself. Clothes, books, railway fares, and the cost of living in the vacations, have to be taken into account, and in order to obtain the collateral advantages of University life, a Student ought to have £250 or £300 a year. A Student, however, whose sole object is to study, may obtain all the advantages of instruction which Oxford can afford for a much smaller sum.

SELECTED CANDIDATES FOR THE INDIAN CIVIL SERVICE.—The University of Oxford being one of the Universities approved by the Secretary of State for India, at which Selected candidates may pass their period of probation, arrangements have been made by the University for the instruction of Selected Candidates. They are eligible for immediate admission at almost all Colleges or Halls, or as Non-Collegiate Students. There are several Scholarships, for which they alone are eligible. They are not required to pass an Entrance Examination, nor to pass Responsions; and in the Pass School of the Second Public Examination, certain changes have recently been made, which are of special benefit to them. A candidate can now obtain his Degree by offering three of the same subjects as he is required to offer to the Civil Service Commissioners. Instruction is provided in each of the six subjects prescribed by the Commissioners: Law, Classical Language of India, Vernacular Language of India, History and Geography of India, Political Economy, and Natural Science.

Dublin University,—Trinity College.

Dublin University has but one College—Trinity College—which was founded by Queen Elizabeth in 1591, in which year the College of the Holy and Undivided Trinity was incorporated as the "Mater Universitatis," and authorised to elect a Chancellor, and confer Degrees in the various faculties. Its members consist of a Provost, 7 Senior Fellows, 26 Junior Fellows, and 70 Scholars on the foundation, besides 10 non-foundation Scholars, 30 Sizar, and about 1,200 Students. Its endowments are about 30,000£ per annum, derived from landed estates, besides rents and fees and class-fees from Students, the last of which are about 20,000£ per annum. Scholars have their commons free, their rooms at half the charge made to other Students, are exempted from other College charges and receive an annual salary. Sizar have also their commons free, and are exempted from annual fees. Candidates for Sizarships must send in their claims for admission to the Senior Lecturer before June 1st in each year, and prove their poverty before they are permitted to compete for Sizarships, which are tenable for 4 years.

There are four Professional Schools in this University, namely, Divinity, Law, Medicine and Surgery, and Engineering. Students in the Divinity and Law Schools must keep six Terms before obtaining the testimonials or licenses, preliminary to a final examination. Degrees in Medicine are conferred only upon Graduates in Arts, and the medical education of a Master in Surgery, or of a Bachelor of Medicine, is of four years' duration, costing in all, for Lectures, Hospitals, and Degrees, £109 14s. The course, for a Licentiate in Engineering, lasts for three years, and the degrees of Master in Civil Engineering, are only conferred upon such as have been admitted to the B. A. Degree, and have publicly practised as a Civil Engineer for three years as a University Licentiate. Students in Engineering pay £10 a year, in addition to the charge for keeping names on the College Books.

Residence as a part of academic discipline is not enforced, nor is it necessary in itself for keeping Terms as at Oxford and Cambridge. Terms may be kept either by Examination, only attending Lectures, and a Student may reside either in rooms in College or in the city or neighbourhood of Dublin. The rent of rooms in Trinity College varies from £2 to £16 per annum; all resident Students dine in the Common Hall, and must attend night-roll at nine o'clock. Divine Service is celebrated in the College Chapel at 8 A.M. and 4 P.M., but only members of the Church of England or Ireland need attend it. On Sundays and Church Festivals the hour of Morning Prayer is 9-30 A.M. The principal Entrance Examinations are in Midsummer, October, and November.

SCHOLARSHIPS, PRIZES, ETC.—There are fourteen University Studentships in Trinity College, open to candidates of all religious denominations. They are tenable for seven years, and the salary of each is 100£ per annum. Two of these Studentships are filled up annually, one from the Senior Moderators in Mathematics and Physics, and one from the Senior Moderators in Classics.

The University terms, severally known as *Michaelmas*, *Hilary*, and *Trinity*, begin, the first on the 10th of October, lasting to 20th December; the second on 10th of January, lasting to the Feast of Annunciation; the third on 15th of April, lasting to June 30th.

The annual rent of rooms varies from 2l to 16l. Many of these Chambers are intended to accommodate two students, in which case each student in occupation pays only half rent and half deposit. It, however, a student from any cause should be the sole occupant of such rooms, he is always liable for the entire rent during whatever time the sole occupation continues.

All students resident in College, unless specially excused by the Provost, must dine in the Commons Hall, except during the Summer vacation.

The mode of admission into this University is by passing an Examination. The Senior Lecturer is authorized to allow a Graduate in Arts of any University chartered under the Crown to have his name placed on the College Books, without passing the Matriculation Examination.

Every person desirous of becoming a student in Arts must, at his entrance, place himself under the tuition of one of the Tutor Fellows who receive pupils. The Collegiate interests of the Pupil are under the guardianship of his Tutor. Students in general may enter as Fellow-Commoners or Pensioners. If a Nobleman, the son of a Nobleman, or a Baronet, a Student may enter as *Nobilis*, *Filius Nobilis*, *Eques*. Students of limited means may compete for Sizarships, and, if successful, may enter as Sizars. Students entering after March 21, and at or before the Second entrance in October, are permitted to join the Junior Freshman Class of the year, on payment of the half-year's Fees, which are due in advance on the 22nd of March, in addition to the Entrance Fees.

At the principal Entrance Examinations, candidates will be examined in Latin and English Composition; Arithmetic; Algebra (the first 4 rules, and fractions); Euclid, Books I, II. and III., English History; Modern Geography; and any two Greek and two Latin authors, of their own selection.

The principal Entrance Examinations are two in number, and are held in the months of June or July (Midsummer Entrance), and October. At these Examinations Honors or places are given in the order of merit.

Candidates for Honors at Entrance at the above Examinations are examined on a subsequent day in passages, approved of by the Senior Lecturer, from Classical Greek and Latin authors, in general questions in Grammar and History in Greek and Latin Prose Composition, in Geometry and in Algebra.

Mathematical Sizarships.—One or more Sizarships in each year are given for proficiency in Mathematics. The course appointed is as follows:—

Geometry of the Right Line and Circle; Algebra, including the General Theory of Equations; Plane and Spherical Trigonometry.

Of the Courses required for the keeping of Terms.

1. In the Freshman years all the courses which are appointed are required, in order to keep a Term.

2. In the Sophister years, students are divided into Professional and Non-professional, certain privileges with respect to the keeping of Terms being granted to the former.

3. In the Junior Sophister year there are six courses, viz.: Mathematical Physics (including Astronomy), Classics or Languages, Logics, Experimental Science, Natural Science, and English Composition.

Mathematical Physics, Logics, and English Composition are compulsory on all students.

From Professional students nothing more is required.

In order to keep a Term, Non-Professional students must in addition to Mathematical Physics, Logics, and English Composition, take up any one of the three remaining courses which they may prefer.

Professional privileges are accorded only to actual students in one of the four schools of Divinity, Law, Physic, and Engineering; who may keep terms in the Arts Course by passing in one of three Sophistry courses in the Sophister year.

The fees are:—Entrance £15; half-yearly £8-8-0; B.A. Degree, £1; M.A. Degree, £9-16-6; Bachelor of Medicine, £11; Bachelor of Laws, £11-15; Doctor of Laws, £22.

The University of London.

This University differs from all the other Universities of the United Kingdom in one important respect. It is not in any sense a local institution, and no conditions of residence are imposed upon its students. It is a body empowered by Royal Charter to issue regulations, to examine students, and to confer degrees and prizes.

But candidates for its distinctions are admissible from all parts of the world, and are not necessarily connected, as students, with any particular group or class of privileged institutions.

The following is a summary of the chief regulations affecting the degrees of the University, the subjects and order of Examination, &c.—

The Examinations for Degrees in Arts and Literature, Laws, Science, Medicine, and Music, and for Honours, Exhibitions, Scholarships, Prizes, and Medals, conferred by the University of London, take place annually as follows—For Matriculation, in January and June; for B.A., B.Sc., and the Intermediate Examinations in July, the Degree Examinations in October; for M.A., in June; for LL.B., Intermediate and Degree Examinations, and for LL.D., in January; for D.Sc. in June; for D.Lit., in December; for M.B., in October; for M.D., in December; and for Degrees in Music, also in December.

MATRICULATION.

For Matriculation, the candidate must pass in (1) Latin; (2) any two of the following languages; (*a*) Greek; (*b*) French; (*c*) German; (*d*) Sanskrit; and (*e*) Arabic (in regard of either Sanskrit or Arabic two calendar months' notice must be given to the Registrar); (3) the English Language, English History and Modern Geography; (4) Mathematics (Arithmetic, Algebra, and Geometry); (5) Natural Philosophy; (6) Chemistry. Fee, £2. Age, over 16. This Examination must be passed before a candidate can enter for any Degree Examination.

The Matriculation Examination of the London University may now be passed in the Presidential capitals of India, but in January only. By passing this Examination before coming to England, a student may save a year of his stay.

B.A. DEGREE.

For the Intermediate Examination in Arts the subjects are Latin and Roman History, Greek, French or German, English Language, Literature and History and Pure Mathematics. Fee, £5

For the B.A. Examination Latin, Greek, with Roman History, Grecian History, either Pure Mathematics or Mixed Mathematics, or Mental and Moral Science; and one of the following languages—English, French, German, Italian, Arabic, Sanskrit. Fee, £5.

B.SC DEGREE.

For the Intermediate Examination in Science. Inorganic Chemistry, Experimental Physics, Pure and Mixed Mathematics and

General Biology. There is also in the Departments of Chemistry and Biology a Practical Examination, both by *rud voce* interrogation and experiment. Fee, £5.

For the B.Sc Examination, there are nine departments, *viz.*, (1) Pure Mathematics; (2) Mixed Mathematics; (3) Experimental Physics; (4) Chemistry; (5) Botany; (6) Zoology; (7) Animal Physiology; (8) Physical Geography and Geology, (9) Mental and Moral Science. Candidates are required to pass in any three of these subjects. Fee, £5. There is also a practical Examination in each of the above subjects except 1, 2, 3, and 9.

M.B. DEGREE

The Preliminary Scientific Examination includes the subjects for the Intermediate Examination in Science, except Mathematics. Fee, £5.

Intermediate Examination in Medicine. Written and Practical work in Anatomy, Physiology, *Materia Medica* and Pharmaceutical Chemistry, and Organic Chemistry. Fee, £5.

M.B. Examination: General Pathology, General Therapeutics and Hygiene, Surgery, Medicine, Obstetric Medicine, and Forensic Medicine. Fee, £5. There is a practical Examination in each of the above subjects.

LL.B. DEGREE.

Intermediate Examination in Laws: Jurisprudence, Roman Law, Constitutional History of England. Fee, £5.

LL.B. Examination: Common Law, Equity, Real Property Law, Roman Law. Fee, £5.

An interval, generally of one year to two years' duration must elapse between each of these Examinations, and its successor.

It has already been said that the Examinations of the University are open to all candidates, and that collegiate residence is not a necessary condition for graduation. There is, however, one partial exemption to this rule. The Examinations for degrees in *Medicine* require four years' study at one of the recognised Medical Schools, but courses of instruction adapted to the requirements of the University are given in the Classes of University College, or King's College. The Matriculation and other degree examination are now held in India if the candidates so desire.

Regulations for the Matriculation examination of the University of London.

This Examination is accepted (a) by the College of Surgeons, (b) by the Incorporated Law Society, in lieu of their Preliminary Examinations. It also exempts candidates for admission to the Royal Military College from the Preliminary Tests except in Geometrical Drawing. And it is among those Examinations of which some one must be passed (1) by every Medical student on commencing his professional studies; and (2) by every person entering upon Articles of Clerkship to a Solicitor,—any such person who may have matriculated in the Honours or in the First Division being entitled to exemption from one year's service.

This and all other Examinations of the University, together with the Prizes, Exhibitions, Scholarships, and Medals depending upon them, are open to Women upon exactly the same conditions as to Men.

There shall be two Examinations for MATRICULATION in each year; one commencing on the Second Monday in January, and the other on the Third Monday in June.*

No candidate shall be admitted to the MATRICULATION EXAMINATION unless he have produced a Certificate showing that he has completed his sixteenth year.† This Certificate shall be transmitted to the Registrar at least *one calendar month* before the commencement of the Examination.

A Fee of Two Pounds shall be paid at Matriculation. No candidate shall be admitted to the Examination unless he have previously paid this Fee to the Registrar.‡ If, after payment of his Fee, a

* These Examinations may be held not only at the University of London, but also, under special arrangement, in other parts of the United Kingdom, or in the Colonies.

† A Certificate from the Registrar-General in London or from the Superintendent Registrar of the District, or a certified copy of the Baptismal Register, is required *in every case in which it can possibly be obtained*. In other cases a Declaration of the candidate's age, and that he is unable to procure his Certificate of Birth or Baptism, made before a magistrate by his parent or guardian or by himself, of full age, will be accepted.—Every such document will be returned to the candidate, on or before Registration (See Note following)

‡ Fees must be paid when candidates inscribe their names on the Register of the University and should not be sent in advance. Information respecting the time and place of Registration will be sent to candidates with the acknowledgment of their Certificates of Age or their Notices.

candidate withdraws his name, or fails to present himself at the Examination or fails to pass it, the Fee shall not be returned to him, but he shall be allowed to enter for any subsequent MATRICULATION EXAMINATION upon payment, at every such entry, of an additional Fee of One Pound, provided that he give notice to the Registrar at least *one calendar month* before the commencement of the Examination.

The Examination shall be conducted by means of printed papers; but the Examiners shall not be precluded from putting, for the purpose of ascertaining the competence of the candidates to pass, *vivó voce* questions to any candidate in the subjects in which they are appointed to examine.

Candidates shall not be approved by the Examiners unless they have shown a competent knowledge in each of the following subjects, according to the details specified under several heads:—

1. Latin;
2. *One** of the following Languages Greek, French, German, Sanskrit, Arabic;†
3. The English Language and English History, with the Geography relating thereto;
4. Mathematics;
5. Mechanics;
6. *One** of the following Branches of Experimental Science.—Chemistry; Heat and light; Magnetism and Electricity.

The Universities of Edinburgh, Glasgow, and Aberdeen.

The Session opens at the end of October. The ordinary Academic curriculum, with a view to a degree, extends over the four Winter Sessions. The expense for Class fees, &c., in the Course of Arts, according to the curriculum, may be estimated at about £10-10s. per Session. Summer tutorial Classes are open for students who have attended a Winter Course on certain subjects. Fee for each Class, about £4-4s. in Edinburgh; £3-3s. in Glasgow and Aberdeen.

FACULTY OF ARTS.

The Degree of *Master of Arts (M.A.)* is conferred by the Scottish Universities upon candidates who have complied with the necessary

*No credit will be given for more than *One* of these subjects.

†Candidates desiring to be examined in either Sanskrit or Arabic must give at least *Two Calendar Months'* notice to the Registrar.

regulations and passed the specified Examination, and this Degree is a passport to the General Council of the Universities, and to the immediate commencement of study in the curricula for the Learned Professions, for the Army, and other public services.

The ordinary course of necessary study extends over four Winter Sessions, the last two of which must be spent by the student in that University of which he intends to become a graduate; and the other two at one of the other Scottish Universities, or at such other Schools of learning as are recognised by the several Universities for the purpose.

A shortened course of study for the same Degree, extending over three Winter Sessions instead of four, is open to such students as, at the time of their entrance upon their studies, satisfy the Professors of the Faculty of Arts that they are qualified to commence attendance upon the advanced Courses in Greek, Latin, or Mathematics without previous attendance upon the Junior Courses in the same subjects. Of the three Sessions of this shorter curriculum, two at least must be spent at the University of which the student intends to become a graduate.

The candidate for this Degree is examined in the three Departments of

- i. Classical Literature (including Latin and Greek)
- ii. Philosophy (Logic, Moral Philosophy, Rhetoric, English Literature).
- iii. Mathematics and Physics (Natural Philosophy, Mathematics).

The fees payable are one Guinea for the Examination in each of the three departments above mentioned. This sum of Three Guineas is the total sum payable, and include the charge for the Diploma. The Fees for Lectures are Three Guineas each Course.

FACULTY OF MEDICINE.

Three Medical Degrees are conferred by these Universities; viz.: Bachelor of Medicine (M.B.), Master in Surgery (C.M.), and Doctor of Medicine (M.D.); all of which are recognised by the Medical Act as qualifying for practice throughout the British Dominions, and for admission to the Army, Navy, and Public Medical Services.

The Degree of Bachelor of Medicine may be obtained by candidates of the age of 21 years who have complied with the Regulations as to Education and Examination. The Degree of Master of Surgery is only conferred upon those who at the same time obtain the Bachelorship of Medicine; and the Degree of Doctor of Medicine may be conferred on candidates of not less than 24 years of age, who have obtained the Bachelorship two or more years pre-

vously, and who have been engaged for two years since taking the M.B. Degree in professional practice. An original Thesis is required on some branch of medical study.

A preliminary Examination is required as follows in English, Latin; Mathematics (including Arithmetical, Algebra to Simple Equations, first three books of Euclid, of which however only Book I. is required for registration); and Dynamics. Prior to the First Professional Examination, the student must also have passed in two additional Arts subjects, which he can select from the following list: Greek, French, German, Higher Mathematics, Natural Philosophy, Logic, Moral Philosophy.

A Degree in Arts conferred by a British University, or by such foreign and Colonial Universities as shall have been recognised by the General Medical Council, exempts from the Preliminary Examination; or the Preliminary Examination may be passed at some other University, or at any Board recognised by the General Medical Council. The Indian Examinations recognised by the General Council are the Entrance Examinations of the Universities and the Preliminary Examination (Primary Class) of Ceylon Medical College. But while a Certificate of having passed any recognised Preliminary Examination entitles to registration in the books of the General Medical Council, the University only accepts these Examinations *pro tanto*, and exacts examination in every case on such subjects required by the regulations of the Universities as are not embraced in the certificates presented from other Examining Boards, or which, though included therein, are not of similar extent to the same subjects as prescribed by the Universities.

The courses in the Universities of Bombay, Calcutta and Madras are on the same footing as regards recognition as similar courses in the British Universities.

The professional curriculum is of four years' duration: 1. One of the four years of study required must be in the University at which the student intends to graduate. 2. Another year must be either there or in some other University. 3. Attendance for six winter months on the Medical and Surgical practice of a General Hospital, and, at the same time, on a course of Practical Anatomy, in a Medical School outside the University, may be reckoned as one of such four years. 4. One year's attendance on lectures in the Hospital Schools of London, or at the School of the College of Surgeons in Dublin, or of teachers of medicine recognised by the University Court, may be reckoned as one of such four years.

Attendance on Medical Classes in India is accepted, within the limitations above prescribed, as qualifying for Degree in Medicine.

The *minimum* total cost of attending the Medical Classes for M.B. and C.M. is in Edinburgh, a hundred guineas; in Glasgow and Aberdeen, about a fourth less.

The Fees for Degrees in Edinburgh and Aberdeen are as follows :

1. For the Degree of M.B., £15 15s. of which £5 5s. is to be paid before each division of the Examinations.
2. For the Degree of C.M. (in addition to the fees paid for M.B.,) £5 5s.
3. For the Degree of M.D., £15 8s. (including the sum of £10 3s. for Government Stamp).

In Glasgow the total Fees for the Degree of M.B. are the same; but payment is spread over Four Examinations instead of Three.

For further information apply to the Registrars of the Universities.

GRADUATION IN SCIENCE (*from Curriculum of the University of Edinburgh*).—Two Degrees are conferred in Science, *viz.*, Bachelor of Science (B.Sc.) and Doctor of Science (D.Sc.) These Degrees are conferred in any of the five following departments.

- i Physical and Natural Science
- ii. Engineering.
- iii Public Health.
- iv Mental Science.
- v Philology

The Fee payable for Examination for the B.Sc. Degree is £10 10s.; that for the D.Sc. Degree an additional £5 5s. after graduating as B.Sc.

EXAMINATIONS

SECTION A.—PHYSICAL AND NATURAL SCIENCES

First Examination. Mathematics, Natural Philosophy, Chemistry, Zoology, and Botany.

Second Examination. Higher Mathematics, Experimental Physics and Chemistry, Zoology, Botany, Physiology, and Geology.

These two Examinations successfully passed entitle the candidate to graduate as B.Sc., and one year after, provided that by that time he has completed his twenty-first year, he may proceed to the Degree of Doctor of Science (D.Sc.) To do so he must profess one of the above-mentioned subjects, of which he will be expected to have a thorough knowledge, and upon which he must submit a Thesis showing evidence of original work in the branch of study thus selected.

SECTION B —ENGINEERING.

First Examination. Mathematics, Natural Philosophy, and Chemistry.

Second Examination : Mathematics applied to Mechanics, Drawing, and Engineering.

The candidate, after passing these two examinations, is recommended to the Senatus for the Degree of B.Sc. in Engineering. He may proceed to the Degree of Doctor of Science in the same department on the same terms as those indicated under Section A.

SECTION C.—PUBLIC HEALTH.

Candidates in this department must be already graduates in Medicine of a British University, or of such Foreign or Colonial Universities as are recognised for that purpose by the University Court (including the Universities of Calcutta, Madras, and Bombay).

The candidate must attend at least one Winter Session in the University in which he intends to graduate, and must become for that year a matriculated student of such University.

First Examination : Chemistry, Physics.

Second Examination : Medicine, Practical Sanitation, Sanitary Law and Vital Statistics, Mensuration, and Mechanical Drawing.

A Bachelor of Science in Public Health may proceed to the doctorate in the same department on the same terms as those mentioned under Section A.

SECTION D.—MENTAL SCIENCE.

Degree of Doctor of Science.—Every candidate for this Degree must be a graduate by examination of a recognised British, Indian, or Colonial University. He must be matriculated for the year in which he appears for examination, and must have been a student for at least one year at the University where he proposes to graduate. He must, in evidence of literary and philosophical culture, produce a Thesis showing results of original research in the subject chosen. He shall then be examined in Logic, Metaphysics, Moral Philosophy, and the History of Philosophy, Metaphysical and Moral.

The Fee for this Degree is Seven Guineas.

SECTION E.—PHILOLOGY.

Degree of Doctor of Science.—Conferred on similar terms to the preceding (Section D) upon candidates proving themselves highly proficient in Philology Examination—Greek, Latin, the Semitic Languages, Sanskrit, and Comparative Philology.

The Fee for this Degree is Seven Guineas.

Medical Study and Diplomas.

The General Council of Medical Education requires that every student of Medicine shall be registered.

Before registration, the Medical Student is required to have passed a Preliminary Examination in the subjects of General Education.

The Executive Committee issues from time to time a list of Examining Bodies whose Examinations fulfil the conditions of the Medical Council as regards General Education.

The following are included in the existing list :

University of Calcutta—Entrance Examination ; Certificate to include Latin.

University of Madras—Entrance Examination ; Certificate to include Latin.

University of Bombay—Entrance Examination ; Certificate to include Latin.

Ceylon Medical College—Preliminary Examination (Primary Class).

(Students who have substituted for Latin an Oriental Language may occasionally be registered, on special application to the Branch Councils. As the result of such application is, however, quite uncertain, Students are strongly advised to include Latin in their subjects for examination.)

The commencement of the Course of Professional Study recognised by any of the Qualifying Bodies is not reckoned as dating earlier than fifteen days before the date of registration.

The following are the subjects of General Education required for the Preliminary Examination :

English Language, including Grammar and Composition.

Latin, including Grammar, Translation from specified authors, and Translation of easy passages not taken from such authors.

Elements of Mathematics, comprising (a) Arithmetic, including Vulgar and Decimal Fractions ; (b) Algebra, including Simple Equations ; (c) Geometry, including the First Book of Euclid, with easy questions on the subject-matter of the same.

Elementary Mechanics of Solids and Fluids, comprising the Elements of Statics, Dynamics, and Hydrostatics.

One of the following Optional subjects : (a) Greek, (b) French, (c) German, (d) Italian, (e) any other modern Language, (f) Logic, (g) Botany, (h) Zoology, (i) Elementary Chemistry.

Examinations in General Education conducted by Universities will be accepted as heretofore ; but if in any of these Examinations the

subject of Elementary Mechanics is not included, a knowledge of that subject will be required at a separate Preliminary Examination.

The Royal College of Surgeons, the Society of Apothecaries, and other Examining Bodies, conduct Preliminary Examinations for Students intending to study Medicine, who may not have passed other Examination qualifying for registration by the Medical Council.

Indian Students are advised to pass the Preliminary Examination in India, and to bring with them their certificates of birth. After having passed the Preliminary Examination, the Student may enter at a Medical School. The course of professional medical study lasts about four years (45 months). Medical students are recommended to live, if possible, in a College Hall, or in registered lodgings, during their course of study.

The Royal College of Physicians of London.

The License of this College is a Qualification to practise Medicine, Surgery, and Midwifery, and is recognized by the Local Government Board as a Qualification in Surgery, as well as in Medicine.

SECTION I.—BY-LAWS RELATING TO LICENTIATES.

Every candidate for the College License (except when otherwise provided by the By-laws) who commenced professional study after the 25th day of March, 1880, will be required, at the times prescribed in Section II, for the respective Examinations, to produce satisfactory evidence:

1. Of having passed, before the commencement of professional study, one of the Preliminary Examinations on subjects of General Education recognised by the General Medical Council. [See Regulations of the General Medical Council, to be obtained of the Registrar, 299 Oxford Street, London, W.]
2. Of having been Registered as a Medical student, in the manner prescribed by the General Medical Council, at least forty-five months previously to admission to the Third or Final Examination, unless specially exempted.

NOTE A.—Professional studies commenced before Registration, except in the cases of Chemistry, Materia Medica, Botany, and Pharmacy, will not be recognised.

3. Of having been engaged in professional studies at least forty-five months, during which not less than three Winter Sessions and

two Summer Sessions shall have been passed at one or more of the Medical Schools recognised by the College. One Winter Session and two Summer Sessions may be passed in one or more of the following ways

- (a) Attending the practice of a Hospital, Infirmary, or other Institution duly recognised as affording satisfactory opportunities for professional study.
- (b) Receiving instruction as a pupil of a legally qualified Practitioner having opportunities of imparting a practical knowledge of Medicine, Surgery, or Midwifery.
- (c) Attending Lectures on one or more of the required subjects of professional study at a duly recognised place of instruction

4. Of having received instruction in Chemistry, including Chemical Physics, meaning thereby Heat, Light, and Electricity.

5. Of having received instruction in Practical Chemistry.

6. Of having received instruction in Materia Medica

7. Of having received instruction in Botany.

8. Of having received instruction in Practical Pharmacy

NOTE B—By this is meant instruction in Practical Pharmacy by a registered Medical Practitioner, or by a Member of the Pharmaceutical Society of Great Britain, or in a Public Hospital, Infirmary, or Dispensary

9. Of having attended a course of Lectures on Anatomy

10. Of having performed Dissections during not less than twelve months.

11. Of having attended a course of Lectures on General Anatomy and Physiology.

12. Of having attended a separate Practical course of General Anatomy and Physiology.

13. Of having attended a course of Lectures on the Principles and Practice of Medicine.

14. Of having attended a course of Lectures on Midwifery and Diseases peculiar to Women

A certificate must also be procured of attendance on not less than twenty labours, which certificate must be signed by one or more legally qualified practitioners.

15. Of having undergone Systematic Practical Instruction in the Departments of Medicine, Surgery, and Obstetric Medicine.

NOTE C.—Under this Clause the Candidate will be required to shew that he has been personally exercised in practical details, such as:—

1. The application of anatomical facts to the investigation of disease. 2 The methods of examining various organs in order to detect the evidence of disease or the effects of accidents. 3. The employment of Instruments used in diagnosis and treatment. 4. The examination of Normal and Diseased Structures, whether recent or in a Museum. 5. The Chemical Examination of Morbid products. 6. Operations on the Dead Body. 7. *Post-mortem* Examinations.
16. Of Instruction and Proficiency in the practice of Vaccination.

NOTE D.—The certificate must be such as will qualify its holder to contract as a Public Vaccinator under the Regulations, at the time in force, of the Local Government Board.

17. Of having attended a course of Lectures on Pathological Anatomy.

18. Of having attended Demonstrations in the *Post-mortem* room during the whole period of attendance on Clinical Lectures. (See Clause 22.)

19. Of having attended a course of Lectures on Forensic Medicine.

20. Of having attended, at a recognised Hospital or Hospitals, the Practice of Medicine and Surgery during three Winter and two Summer Sessions.

NOTE E—No Metropolitan Hospital is recognised which contains less than 150, and no provincial or Colonial Hospital which contains less than 100 Patients. A three months' course of Clinical Instruction in the Wards of a recognised Lunatic Hospital or Asylum may be substituted for the same period of attendance in the Medical Wards of a General Hospital.

21. Of having attended during nine months Clinical Lectures on Medicine, and also during nine months Clinical Lectures on Surgery, and of having been engaged during a period of three months in the Clinical Study of Diseases peculiar to Women.

22. Of having discharged the duties of a Medical Clinical Clerk during six months, and of a Surgical Dresser during other six months

NOTE F.—These duties may be discharged at a General Hospital. Infirmary or Dispensary, or Parochial or Union Infirmary, duly

recognised for this purpose, or in such other manner as shall afford sufficient opportunity for the acquirement of practical knowledge.

The certificates of attendance on the several Courses of Lectures must include evidence that the Student has attended Examination in each Course.

SECTION II.—PROFESSIONAL EXAMINATIONS.

There are three Professional Examinations, called herein the First Examination, the Second Examination, and the Third or Final Examination, each being partly written, partly oral, and partly practical.

These Examinations will be held in the months of January, April, July and October, unless otherwise appointed.

Every Candidate intending to present himself for Examination is required to give Fourteen days' notice in writing to the Registrar of the College, at the same time transmitting the necessary Certificates.

Office hours from Twelve to Six; Saturdays from Twelve to Two.

THE FIRST EXAMINATION.

The subjects of the First Examination are: Chemistry and Chemical Physics, meaning thereby Heat, Light, and Electricity; Materia Medica, Medical Botany, and Pharmacy; Osteology. Synopses indicating the range of subjects in the Examinations, in Chemistry and in Materia Medica, Medical Botany, and Pharmacy may be obtained together with the Regulations.

A Candidate will be admitted to the First Examination on producing evidence of having been registered as a Medical Student by the General Medical Council, and of having complied with the Regulations prescribed in Section 1, Clauses 4, 5, 6, 7, and 8, page 2.

The fee for admission to the First Examination is Five Guineas, being part of the entire fee for the Licence; and if a Candidate be rejected in any Subject, he will be required to pay an additional fee of Three Guineas, before re-admission to Examination.

A Candidate rejected in any subject of the First Examination will not be admitted to re-examination until after the lapse of a period of not less than three months from the date of rejection, and he will be re-examined in the subject or subjects in which he has been rejected.

THE SECOND EXAMINATION.

The subjects of the Second Examination are: Anatomy; Physiology. A Synopsis indicating the range of subjects in the Examination in Physiology may be obtained with the Regulations.

A Candidate may present himself for examination in either of these subjects or parts separately, or in both at one time.

A Candidate will be admitted to the Second Examination on producing evidence of having completed, subsequently to registration as a Medical Student, eighteen months of professional study at a recognized Medical School or Schools, and of having complied with the Regulations prescribed in Section I

The fee for admission to the Second Examination is Five Guineas, being part of the entire fee for the Licence; and if a Candidate be rejected in either part, he will be required to pay an additional fee of Three Guineas before re-admission to Examination

A Candidate rejected in either part or in both parts of the Second Examination will not be admitted to re-examination until after the lapse of a period of not less than three months from the date of rejection, and will be re-examined in the subject or subjects in which he has been rejected.

THE THIRD OR FINAL EXAMINATION

The College does not admit to the Third or Final Examination any Candidate (not exempted from Registration) whose name has not been entered in the Medical Students' Register at least forty-five months, nor till the expiration of two years after the passing of the Second Examination

The subjects of the Final Examination are Medical Anatomy and Pathology, and the Principles and Practice of Medicine and Therapeutics; Surgical Anatomy and Pathology, and the Principles and Practice of Surgery: Midwifery, and Diseases peculiar to Women.

Forensic Medicine and Public Health are subjects included in the Final Examination.

A Candidate may present himself for examination in these three subjects or parts separately or at one time.

A Candidate will be admitted to the Third or Final Examination on producing evidence: 1. Of being Twenty-one Years of age. 2 Of Moral Character 3 Of having passed the Second Examination 4 Of having studied Medicine, Surgery, and Midwifery in accordance with Regulations prescribed in Section I.

The fee for admission to the Third or Final Examination is Five Guineas, being part of the entire fee for the Licence; and if a Candidate be rejected in any part, he will be required to pay an additional fee of Three Guineas before re admission to Examination.

A. Candidate rejected in the Third or Final Examination, or in one or more of the three parts into which he may have divided it, will not be admitted to re-examination until after the lapse of a period of not less than six months from the date of rejection, and he will be re-examined in the subject or subjects in which he previously failed to pass.

The fee for the Licence is Fifteen Guineas.

All fees must be paid three days prior to the day on which the Examination commences.

Any Candidate who shall produce satisfactory evidence of having passed an Examination for a degree in Medicine and Surgery on any of the subjects of the First Examination, conducted at a University in the United Kingdom, in India, or in a British Colony, will be exempt from re-examination on those subjects in which he has passed

Any Candidate who shall produce satisfactory evidence of having passed an Examination on Anatomy and Physiology, conducted by the Royal College of Surgeons of England, or the Royal College of Surgeons of Edinburgh, or the Royal College of Surgeons in Ireland, or the Faculty of Physicians and Surgeons of Glasgow, after a Course of Study and an Examination satisfactory to the College, will be exempt from re-examination on those subjects.

Any Candidate who shall produce satisfactory evidence of having passed an Examination on Anatomy and Physiology required for a Degree in Medicine or Surgery at a University in the United Kingdom, in India, or in a British Colony, after a Course of Study and an Examination satisfactory to the College, will be exempt from re-examination on those subjects.

Any Candidate who shall have obtained a Degree in Surgery at a University in the United Kingdom, after a Course of Study and an Examination satisfactory to the College, will be exempt from re-examination on Surgical Anatomy and Pathology, and on the Principles and Practice of Surgery.

Any Candidate who shall have passed the Examination on Surgery conducted by the Royal College of Surgeons of England, or the Royal College of Surgeons of Edinburgh, or the Royal College of Surgeons in Ireland, or the Faculty of Physicians and Surgeons of Glasgow, after a Course of Study and an Examination satisfactory to the College, will be exempt from re-examination on Surgical Anatomy and Pathology, and on the Principles and Practice of Surgery.

Any Candidate who shall have obtained a Foreign Qualification which entitles him to practise Medicine or Surgery in the country

where such Qualification has been conferred, after a Course of Study and an Examination equivalent to those required by the Regulations of the College, shall, on production of satisfactory evidence as to age, moral character, and proficiency in Vaccination, be admissible to the Pass Examination, and shall be exempt from re-examination on such subjects as shall in each case be considered by the Censors' Board to be unnecessary.

The Royal College of Surgeons of England.

Regulations respecting the Education and Examination of Candidates for the Diploma of Member of the College.

SECTION I.—PRELIMINARY GENERAL EDUCATION AND EXAMINATION.

I. Candidates are required, before the commencement of their Professional Education, to pass a Preliminary Examination recognised by the General Medical Council, and to be registered by that Council as Medical Students.

N.B.—In the case of any Colonial, Indian, or Foreign Student, not registered by the General Medical Council, the conditions of admission to the Professional Examination for the diploma will be determined by the Council of the College.

SECTION II.—PROFESSIONAL EDUCATION

I. The following are the recognised modes of commencing Professional Education :—

1 Attendance on the Practice of a Hospital, or other public institution recognised by this College for that purpose.

2. Instruction as the pupil of a legally qualified Surgeon, holding the appointment of Surgeon to a Hospital, General Dispensary, or Union Workhouse, or where such opportunities of practical instruction are afforded as shall be satisfactory to the Council

3 Attendance on Lectures on Anatomy, Physiology, or Chemistry, by Lecturers recognised by this College.

II Candidates, prior to their admission to the First or Primary Examination on Anatomy and Physiology, will be required to produce the following certificates, *viz.* :—

1 Of having, prior to the commencement of professional study, been registered by the General Medical Council.

2. Of having attended Lectures on Anatomy during two Winter Sessions.

3 Of having performed Dissections during not less than two Winter Sessions.

4. Of having attended Lectures on General Anatomy and Physiology during one Winter Session.

5. Of having attended a Practical Course of General Anatomy and Physiology during another Winter or a Summer Session, consisting of not less than thirty meetings of the class

NOTE A.—By the Practical Course referred to in Clause 5, it is meant that the learners themselves shall, individually, be engaged in the necessary experiments, manipulations, &c. but it is not hereby intended that the learners shall perform vivisections.

NOTE B.—The certificates of attendance on the several Courses of Lectures must include evidence that the Student has attended the practical instructions and examinations of his Teacher in each Course.

PRIMARY EXAMINATION.—SPECIAL NOTICE.

Candidates who commenced their professional studies on or after the 1st of October 1882, and shall have pursued those studies in recognised Medical Schools in England, will be required, before presenting themselves for the Primary or Anatomical and Physiological Examination for the Diploma of Member of the College, to produce certificates of having passed an Examination in Elementary Anatomy and Physiology, such Examination to be conducted by their Teachers at the several Medical Schools

1. The periods at which the Examination shall be held will be determined by the Teachers at the several Medical Schools, provided that an interval of not less than six months shall elapse between the dates at which the candidates shall have passed the Examination and the date of their presenting themselves for the Primary Examination at the College.

2 It shall be left to the Teachers at the several Medical Schools to determine the nature and extent of the Examination in Elementary Anatomy and Physiology.

III. Candidates, prior to their admission to the second or pass examination on Surgical Anatomy and the principles and practice of Surgery, Medicine, and Midwifery, will be required to produce the following certificates, *viz.* :—

1. Of being twenty-one years of age.

2. Of having been engaged, subsequently to the date of registration by the General Medical Council, during four years, or during a period extending over not less than four Winter and four Summer Sessions, in the acquirement of professional knowledge.

3. Of having attended Lectures on Surgery during one Winter Session.

4. Of having attended a Course of Practical Surgery during a period occupying not less than six months prior or subsequent to the Course required by the preceding Clause 3.

NOTE C.—The Course of Practical Surgery referred to in Clause 4 is intended to embrace instruction in which each pupil shall be exercised in practical details, such as in—

The application of anatomical facts to Surgery, on the living person, or on the dead body.

The methods of proceeding and the manipulations necessary in order to detect the effects of disease and accidents on the living person, or on the dead body.

The performance, where practicable, of the operations of Surgery on the dead body.

The use of Surgical Apparatus

The examination of diseased structures, as illustrated in the contents of a museum of Morbid Anatomy and otherwise

5. Of having attended one Course of Lectures on each of the following subjects, *viz.*, Chemistry, Materia Medica, Forensic Medicine, Midwifery (with practical instructions, and a certificate of having personally conducted not less than ten labours), Pathological Anatomy during not less than three months.

NOTE D.—The Course of Lectures on Chemistry included in Clause 5 will not be required in the case of a candidate who shall have passed a satisfactory examination in this subject in the Preliminary Examination.

6. Of having studied Practical Pharmacy during three months.

7. Of having attended a three months' course of Practical Chemistry (with manipulations), in its application to Medical Study.

8. Of instruction and proficiency in the Practice of Vaccination.

NOTE E.—The certificate of instruction in Vaccination will be such as will qualify its holder to contract as a Public Vaccinator under the regulations at the time in force in the Local Government Board.

NOTE F.—The certificates of attendance on the several Courses of Lectures must include evidence that the Student has attended the practical instructions and examinations of his Teacher in each Course.

9. Of having attended, at a recognised Hospital or Hospitals, the Practice of Surgery during three Winter* and two Summer† Sessions.

10. Of having been individually engaged, at least twice in each week, in the observation and examination of patients at a recognised Hospital or Hospitals, under the direction of a recognised Teacher, during not less than three months.

NOTE G—It is intended that the candidate should receive the instruction required by Clause 10 at an early period of his attendance at the Hospital.

11. Of having, subsequently to the first Winter Session of attendance on Surgical Hospital Practice, attended, at a recognised Hospital or Hospitals, Clinical Lectures on Surgery during two Winter and two Summer Sessions.

12. Of having been a Dresser at a recognised Hospital, or of having, subsequently to the completion of one year's professional education, taken charge of patients under the superintendence of a Surgeon during not less than six months, at a Hospital, General Dispensary, or Parochial or Union Infirmary recognised for this purpose, or in such other similar manner as, in the opinion of the Council, shall afford sufficient opportunity for the acquirement of Practical Surgery.

13. Of having attended during the whole period of attendance on Surgical Hospital Practice (see Clause 9) demonstrations in the *post-mortem* rooms of a recognised Hospital.

14. Of having attended, at a recognised Hospital or Hospitals, the Practice of Medicine, and Clinical Lectures on Medicine during one Winter and one Summer Session.

N.B.—Blank forms of the required certificates may be obtained on application to the Secretary, and all necessary certificates will be retained at the College.

PASS EXAMINATION.—SPECIAL NOTICE.

Candidates commencing their professional education on or after the 1st of October, 1882, will not be admitted to the Second or Pass Examination until after the expiration of two years from the

* The Winter Session comprises a period of six months, and, in England, commences on the 1st of October, and terminates on the 31st of March.

† The Summer Session comprises a period of three months, and, in England, commences on the 1st of May, and terminates on the 31st of July.

date of their passing the Primary or Anatomical and Physiological Examination for such Diploma, except in the following cases, viz :—

1. When a candidate, before presenting himself for the Primary Examination, shall possess a recognised Degree or Diploma in Medicine or Surgery, or shall have completed the curriculum of professional education for the Diploma.

2. In the case of a candidate who, being desirous of obtaining the Fellowship, shall fail to present himself for the Primary Examination for the Membership at the end of his second year of professional study, but who shall pass at the end of his third Winter Session the Primary Examination for the Fellowship, it being required in such case that not less than one year of attendance on the Surgical Practice of a recognised Hospital shall intervene between the date of his passing the Primary Examination for the Fellowship and the date of his presenting himself for the Second or Pass Examination for the Diploma of Member.

3. In the case of a candidate who, having commenced his professional studies by attendance on the practice of a recognised Provincial or Colonial Hospital, shall have completed a year of such attendance, before entering at a recognised Medical School; it shall be sufficient that not less than one year shall elapse between the date of his passing the Primary Examination and the date of his presenting himself for the Second or Pass Examination for the Diploma of Member, provided that his curriculum of four years' professional education shall then have been completed.

4. When a candidate—owing to illness, duly certified by one or more of the Teachers of his Medical School—shall be prevented from presenting himself for the Primary Examination, on the completion of his second year of professional study.

5. And in the case of a candidate who, from some unforeseen circumstance, shall fail to present himself for the Primary Examination, on the completion of his second year of professional study, it being left to the Court of Examiners to determine whether in such case the candidate shall or shall not be required to comply with the regulation.

SECTION III.

I. Certificates will not be received on more than one branch of Science from one and the same Lecturer; but Anatomy and Dissections will be considered as one branch of Science.

II. Certificates will not be recognised from any [Hospital in the United Kingdom unless the Surgeons thereto be members of one of the legally constituted Colleges of Surgeons in the United Kingdom; nor from any School of Anatomy and Physiology or Midwifery,

unless the Teachers in such School be members of some legally constituted College of Physicians or Surgeons in the United Kingdom; nor from any school of Surgery, unless the Teachers in such school be members of one of the legally constituted Colleges of Surgeons in the United Kingdom.

III. No Metropolitan Hospital will be recognised by this College which contains less than 150, and no Provincial or Colonial Hospital which contains less than 100 patients.

IV. The recognition of Colonial Hospitals and Schools is governed by the same regulations, with respect to numbers of patients and to Courses of Lectures, as apply to the recognition of Provincial Hospitals and Schools in England.

V. Certificates of attendance upon the practice of a recognised Provincial or Colonial Hospital unconnected with, or not in convenient proximity to, a recognised Medical School will not be received for more than one Winter and one Summer Session of the Hospital attendance required by the regulations of this College; and in such cases Clinical Lectures will not be necessary, but a certificate of having acted as Dresser for a period of at least six months will be required.

VI. Those candidates who shall have pursued the whole of their studies in Scotland or Ireland will be admitted to examination upon the production of the several certificates required respectively by the College of Surgeons of Edinburgh, the Faculty of Physicians and Surgeons of Glasgow, and the College of Surgeons in Ireland, from candidates for their Diploma, together with a certificate of instruction and proficiency in the practice of Vaccination, and satisfactory evidence of having been occupied, subsequently to the date of registration by the General Medical Council at least four years, or during a period extending over four Winter and four Summer Sessions, in the acquirement of professional knowledge; and in the case of candidates who shall have pursued the whole of their studies at recognised Foreign or Colonial Universities, upon the production of the several studies certificates required for the Degree by the Authorities of such Universities, together with a certificate of instruction and proficiency in the practice of Vaccination, and satisfactory evidence of having been occupied, subsequently to the date of passing the Preliminary Examination, at least four years, or during a period extending over four Winter and four Summer Sessions, in the acquirement of professional knowledge.

VII. Members of licentiates of any legally constituted College of Surgeons in the United Kingdom, and Graduates in Surgery of any University recognised for this purpose by this College, will be

admitted to examination on producing their Diploma, License, or Degree, together with proof of being twenty-one years of age, a certificate of instruction and proficiency in the practice of Vaccination, and satisfactory evidence of having been occupied, subsequently to the date of registration by the General Medical Council at least four years, or during a period extending over four Winter and four Summer Sessions, in the acquirement of professional knowledge.

VIII. Graduates in Medicine of any legally constituted College or University recognised for this purpose by this College will be admitted to examination on adducing, together with their Diploma or Degree, proof of being twenty-one years of age, a certificate of instruction and proficiency in the practice of Vaccination, and satisfactory evidence of having been occupied, subsequently to the date of registration by the General Medical Council, at least four years, or during a period extending over four Winter and four Summer Sessions, in the acquirement of professional knowledge.

SECTION IV — PROFESSIONAL EXAMINATION.

This Examination is divided into two parts :

1. The first or Primary Examination, on Anatomy and Physiology, is partly written and partly demonstrative, on the recently-dissected subject, and on prepared parts of the human body.
2. The Second or Pass Examination, on Surgical Anatomy and the Principles and Practice of Surgery, Medicine, and Midwifery,* is partly written, partly oral, and partly on the practical use of Surgical Apparatus, and the practical examination of Patients.
3. The Primary Examinations are held in the months of January.

* Candidates can claim exemption from examination in Medicine and Midwifery under the following conditions, viz. —

- I. The production by the candidate of a Degree, Diploma, or License in Medicine and Midwifery entitling him to register under the Medical Act of 1858, or a Degree, Diploma, or License in Medicine and Midwifery of a Colonial or Foreign University approved by the Council of the College
- II. A declaration by the candidate, prior to his admission to the Pass Examination, that it is his intention to obtain either of the Qualifications in Medicine and Midwifery mentioned in the foregoing paragraph, in which case the Diploma of the College will not be issued to him until he shall produce either the said Qualification or proof of having passed the several examinations entitling him to receive the same.

April, May, July, and October, and the Pass* Examinations in the months of January, April, July, and October

4. Candidates will not be admitted to the Primary Examination until after the termination of the Second Winter Session of their attendance at a recognised School or schools; not to the Class, or Surgical Examination, until after the termination of the fourth year of their professional education

5. The fee of Five Guineas, paid three days prior to the first admission to the Primary Examination, is retained, whether the candidate pass or fail to pass the Examination, but is allowed as part of the whole fee of Twenty-two Pounds† payable for the Diploma. A candidate, after failure at any Primary Examination, is required, on admission to any subsequent Primary Examination, to pay a further fee of Three Guineas, which is retained, whether he pass or fail to pass the Examination, and which further fee is not allowed as part of the whole fee of Twenty-two Pounds for the Diploma.

6. The fee of Sixteen Pounds Fifteen Shillings payable three days prior to each admission to the Pass Examination; but on each occasion of failure the balance of Eleven Pounds Ten Shillings is returned to the candidate.

7. A candidate having entered his name for either the Primary or Pass Examination, who shall fail to attend, will not be allowed to present himself for examination within the period of three months from the date at which he shall have so failed to attend.

†8. A candidate referred on the Primary Examination for the

* The required certificates for the Pass Examination must be forwarded through the post not less than fourteen clear days prior to the date of each Examination; except in the case of a referred candidate whose term of additional study will not expire until the date of the Examination, in which case a written application must be sent in by him fourteen clear days before the date of the Examination in lieu of the certificate, such certificate to be produced the day before the Examination.

† This sum of Twenty-two Pounds is exclusive of the fee of Two Pounds paid for the Preliminary Examination.

‡ The required certificates for the Primary Examination must be forwarded through the post not less than fourteen clear days prior to the date of each Examination; except in the case of a referred candidate, who is required to give fourteen clear days' notice of his intention to present himself for re-examination, on a form of application which can be obtained from the Secretary.

Diploma of Member is not admitted to re-examination until after the lapse of a period of not less than three months from the date of his reference; and, if he shall not have obtained more than half of the total minimum number of marks, is not admitted to re-examination until after the lapse of six months from the date of his reference.

*9. A candidate, referred on the Pass or Surgical Examination for the Diploma of Member, is required, unless the Court of Examiners shall otherwise determine, to produce, prior to his admission to re-examination, a certificate of at least six months' further attendance on the Surgical Practice of a recognised Hospital subsequently to the date of his reference.

10. A candidate, referred on the Pass or Surgical Examination for the Diploma of Member, who shall have exhibited such extreme ignorance in the examination as, in the opinion of the Court of Examiners, to render it desirable that he should be referred for a longer period than six months, is required, before his admission to re-examination, to produce a certificate of having attended the Surgical Practice of a recognised Hospital for a further period of nine or twelve months, as the Court shall determine.

* The required certificates for the Pass Examinations must be forwarded through the post not less than fourteen clear days prior to the date of each Examination; except in the case of a referred candidate whose term of additional study will not expire until the date of the Examination, in which case a written application must be sent in by him fourteen clear days before the date of the Examination in lieu of the certificate, such certificate to be produced the day before the Examination.

**Examining Board in England by the Royal
College of Physicians of London and the
Royal College of Surgeons of England
(under the Provisions of the
Medical Act, 1858).**

REGULATIONS.

SECTION I.—PROFESSIONAL EDUCATION.

Any candidate who desires to obtain both the License of the Royal College of Physicians of London and the Diploma of Member of the Royal College of Surgeons of England is required to comply with the following Regulations, and to pass the Examinations hereinafter set forth. [See Section II.]

Every such candidate who shall commence professional study on or after the First of October, 1884, will be required, at the times prescribed in Section II. for the respective examinations, to produce satisfactory evidence :

1. Of having been registered as a Medical student by the General Medical Council. [See Regulations of the General Medical Council, to be obtained of the Registrar, 299 Oxford Street, London, W.]

NOTE A.—Professional studies commenced before registration, except in the cases of Chemistry and Chemical Physics, *Materia Medica*, Botany, and Pharmacy, will not be recognised.

2 Of having been engaged in professional studies at least forty-five months, during which not less than three Winter Sessions and two Summer Sessions shall have been passed at one or more of the Medical Schools recognised by the two Colleges. One Winter Session and two Summer Sessions may be passed in one or more of the following ways :

(a) Attending the practice of a Hospital, Infirmary, or other Institution recognised as affording satisfactory opportunities for professional study. (b) Receiving instruction as a pupil of a legally qualified Practitioner holding such a public appointment, or having such opportunities of imparting a practical knowledge of Medicine, Surgery, or Midwifery, as shall be satisfactory to the two Colleges. (c) Attending Lectures on one or more of the required subjects of professional study at a recognised place of instruction.

3. Of having received instruction in the following subjects :

(a) Chemistry, including Chemical Physics, meaning thereby Heat, Light, and Electricity. (b) Practical Chemistry. (c) *Materia Medica*. (d) Botany. (e) Pharmacy.

NOTE B.—The instruction in Practical Pharmacy must be given by a registered Medical Practitioner, or by a Member of the Pharmaceutical Society of Great Britain or in a Public Hospital, Infirmary, or Dispensary.

4. Of having performed Dissections, at a recognised Medical School, during not less than twelve months.

5. Of having attended, at a recognised Medical School

(a) A course of Lectures on Anatomy during not less than six months, or one Winter Session. (b) A course of Lectures on General Anatomy and Physiology during not less than six months, or one Winter Session. (c) A separate practical course of General Anatomy and Physiology during not less than three months

6. Of having attended, at a recognised Medical School .

(a) A course of Lectures on Medicine during not less than six months, or one Winter Session (b) A course of Lectures on Surgery during not less than six months, or one Winter Session. (c) A course of Lectures on Midwifery and Diseases peculiar to women during not less than three months

NOTE C.—A certificate must also be produced of attendance on not less than twenty labours, which certificate must be signed by one or more legally qualified Practitioners.

(d) Systematic Practical Instruction in Medicine, Surgery and Midwifery, including :

1. The application of Anatomical knowledge to the investigation of Disease. 2. The methods of examining various Organs and other Parts of the Body, in order to detect the evidence of Disease or the effects of Accidents. 3. The employment of Instruments and Apparatus used in diagnosis or treatment. 4. The examination of Diseased Structures, whether recent or in a Museum. 5. The Chemical examination of Morbid products. 6. The performance of Operations on the Dead Body. 7. Post-mortem examinations

(e) A course of Lectures on Pathological Anatomy during not less than three months

(f) Demonstrations in the post-mortem room during the whole period of attendance on Clinical Lectures. [See Clause 8.]

(g) A course of Lectures on Forensic medicine during not less than three months.

7. Of having attended, at a recognised hospital or hospitals, the practice of Medicine and Surgery during three Winter and two Summer Sessions.

NOTE D.—No Metropolitan hospital is recognised which contains less than 150, and no Provincial or Colonial hospital which contains less than 100 patients.

A three months' course of Clinical Instruction in the Wards of a recognised Lunatic hospital or Asylum may be substituted for the same period of attendance in the Medical Wards of a General Hospital.

8. Of having attended, at a recognised hospital or hospitals, during nine months Clinical Lectures on medicine, and during nine months Clinical Lectures on Surgery, and of having been engaged during a period of three months in the Clinical study of Diseases peculiar to women.

NOTE E.—These Clinical Lectures must be attended after the candidate has passed the second examination.

9. Of having discharged, after he has passed the second examination, the duties of a Medical Clinical Clerk during six months, and of a Surgical Dresser during other six months

NOTE F.—These duties may be discharged at a General Hospital, Infirmary or Dispensary, or Parochial or Union Infirmary, recognised for this purpose, or in such other similar manner as shall, in the opinion of the two colleges, afford sufficient opportunity for the acquirement of practical knowledge.

10. Of having received instruction in the practice of Vaccination

NOTE G.—The certificate must be such as will qualify its holder to contract as a Public Vaccinator under the Regulations, at the time in force, of the Local Government Board.

Students are required to attend examinations which are held in the several classes.

N B.—Exemption from any of the foregoing Regulations can only be granted by the Committee of management

SECTION II.—PROFESSIONAL EXAMINATIONS

There are three Professional examinations, called herein the First examination, the Second examination, and the Third or Final examination, each being partly written, partly oral, and partly practical.

These examinations will be held in the months of January, April, July, and October, unless otherwise appointed.

N. B.—Every candidate intending to present himself for examination is required to give notice in writing to the Registrar of the Royal College of Physicians, or to the Secretary of the Royal College of Surgeons, fourteen clear days before the day on which the examination commences, transmitting at the same time the required certificates.

All fees must be paid three days prior to the day on which the examination commences

THE FIRST EXAMINATION.

The subjects of the First examination are : Chemistry and Chemical Physics, meaning thereby Heat, Light and Electricity; Materia Medica, Medical Botany, and Pharmacy; Elementary Anatomy and Elementary Physiology.

Synopses indicating the range of subjects in the examinations in Chemistry and Chemical Physics, Materia Medica, Medical Botany, Pharmacy, Elementary Anatomy, and Elementary Physiology may be obtained together with the Regulations.

A candidate may take this Examination in two parts at different times, or he may present himself for the whole at one time

A candidate will be admitted to the Examination on Chemistry and Chemical Physics, Materia Medica, Medical Botany, and Pharmacy on producing evidence of having been registered as a Medical student by the General Medical Council, and of having complied with the Regulations prescribed in Section I. Clause 3, but he will not be admitted to the Examination on Elementary Anatomy and Elementary Physiology earlier than the end of his first Winter Session at a Medical School

A candidate rejected in either part or in both parts of the first Examination will not be admitted to re-examination until after the lapse of a period of not less than three months from the date of rejection, and he will be re-examined in the subject or subjects in which he has been rejected.

The fees for admission to the first Examination are as follows : For the whole Examination, £10 10s.; for re-examination after rejection in either of the two parts, £3 3s.

Any candidate who shall produce satisfactory evidence of having passed an examination on any of the subjects of the First Part of this Examination conducted at a University in the United Kingdom, India, or in a British Colony, will be exempt from examination in those subjects in which he has passed

THE SECOND EXAMINATION

The subjects of the Second Examination are. Anatomy; Physiology.

A Synopsis indicating the range of subjects in the Examination in Physiology may be obtained with the Regulations.

A candidate may present himself for examination in either of these subjects or parts separately, or in both at one time.

A candidate will be admitted to the Second Examination after the lapse of not less than six months from the date of his passing the First Examination, on producing evidence of having completed, subsequently to registration as a Medical student, eighteen months

of professional study at a recognised Medical School or Schools, and of having complied with the Regulations prescribed in Section I, Clauses 4 and 5.

A candidate rejected in either part or in both parts of the Second Examination will not be admitted to re-examination until after the lapse of a period of not less than three months from the date of rejection, and will be re-examined in the subject or subjects in which he has been rejected.

The Fees for admission to the Second Examination are as follows : For the whole Examination, £10 10s.; for re-examination after rejection in either of the two parts, £3 3s.

THE THIRD OR FINAL EXAMINATION

The subjects of the Final Examination are : Medicine, including Therapeutics, Medical Anatomy and Pathology ; Surgery, including Surgical Anatomy, and Pathology ; Midwifery and Diseases peculiar to women

Questions on Forensic Medicine and Public Health will be included in the Third or Final Examination.

A candidate may present himself for examination in these three subjects or parts separately or at one time

A candidate will be admitted to the Third or Final Examination on producing evidence 1. Of being twenty-one years of age. 2. Of having passed the Second Examination. 3. Of having studied Medicine, Surgery, and Midwifery, in accordance with the Regulations prescribed in Section I, Clauses 2 and 6 to 10.

The Colleges do not admit to either part of the Third or Final Examination any candidate (not exempted from Registration) whose name has not been entered in the Medical Students' Register at least forty-five months, nor till the expiration of two years after his having passed the second Examination.

NOTE—Students are recommended to pass these two years in acquiring practical knowledge in the Wards or in the Out-Patients' Department of a recognised Hospital

A candidate rejected in the Third or Final Examination, or in one or more of the three parts into which he may have divided it, will not be admitted to re-examination until after the lapse of a period of not less than six months from the date of rejection, and he will be re-examined in the subject or subjects in which he previously failed to pass.

Any candidate who shall have obtained a Colonial, Indian, or Foreign Qualification which entitles him to practice Medicine or Surgery in the country where such Qualification has been conferred, after a course of study and examination equivalent to those requir-

ed by the Regulations of the two Colleges, shall, on production of satisfactory evidence as to age and proficiency in Vaccination, be admissible to the Second and Third Examinations.

The fees for admission to the Third or Final Examination are as follows: For the whole Examination, £15 15s.; for re-examination after rejection in Medicine, £5 5s., for re-examination after rejection in Surgery, £5 5s.; for re-examination after rejection in Midwifery, £3 3s.

Every candidate who shall have passed the Third or Final Examination is subject to the Bye-Laws of the two Colleges, entitled to receive: The License of the Royal College of Physicians of London and the Diploma of Member of the Royal College of Surgeons of England.

Forms of the required certificates may be obtained of the Registrar of the Royal College of Physicians, or of the Secretary of the Royal College of Surgeons.

The Society of Apothecaries.

There are two Examinations for the Qualification of Apothecary, L.S.A.; they are held every Wednesday and Thursday, and seven days' notice is required from the candidate.

Candidates for the *First Examination* are required to have completed the usual curriculum of study to the close of the Second Winter Session, to have attended three months' Practical Pharmacy, and to provide a Certificate of good moral conduct.

The subjects are

Physicians' Prescriptions and Pharmacy.

Anatomy and Physiology.

General and Practical Chemistry.

Botany and Materia Medica.

Histology.

The Fee is Three Guineas.

Candidates for the *Second or Pass Examination* are required to produce certificates of having completed Four Years' Medical Study, including the period spent at the Hospital; of having attained the age of twenty-one years; of good moral conduct; of having attended twenty labours; of having vaccinated twenty cases under instruction; of having served as clinical clerk during six weeks at a recognised Hospital.

The subjects of the Second Examination are :

Principles and Practice of Medicine.

Principles and Practice of Surgery.

Pathology and Therapeutics.

Midwifery, including the Diseases of Women and Children.

Forensic Medicine and Toxicology.

Microscopical Pathology.

The Fee for the Second Examination is Three Guineas.

Modified Examinations are held for candidates professing other Degrees, Qualifications, or Certificates

The Scottish Medical Colleges.

The Royal Colleges of Physicians and Surgeons of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow, have now combined to conduct their Examinations in conjunction. This constitutes a Medical Examining Board for Scotland outside the Universities, on the same footing as the English Medical Examining Board constituted by the Royal Colleges of Physicians and Surgeons in London. The successful candidate obtains three qualifications, and is registered a Licentiate of each of the three Bodies. The first point is the Preliminary Examination. If the candidate has passed any of the Preliminary Examinations recognised by the General Medical Council, he is exempted from further Examination in Arts' subjects, provided the certificate includes all the subjects necessary for registration in England. These are (1) English; (2) Latin; (3) Elements of Mathematics (including Arithmetic, Algebra to Simple Equations, and Euclid, Book I); Elementary Mechanics, and *one* of the following at the option of the candidate; (a) Greek; (b) French; (c) German; (d) Italian; (e) any other Modern Language; (f) Logic; (g) Botany; (h) Zoology; (i) Elementary Chemistry. It will be noted that Latin is, generally speaking, a compulsory subject, though students who have substituted for Latin an oriental language may occasionally be registered on special application to the branch Councils. As the result of such applications is, however, quite uncertain, students are strongly advised to have Latin included in their examination.

When the Preliminary Examination has been passed, the Candidate may then enter at a Medical School, taking care on doing so to have his name registered in the books of the Medical Council. For the Diplomas of the three Colleges, Students may study the whole Course at any recognised Medical School, either within or

outside the Universities. The period of forty-five months must elapse between registration as a student and admission to the Final Examination. There are three Professional Examinations: to the first, the Student is admissible at the end of one year's study; to the second, at the end of two years' study; and to the final, at the end of the full period of forty-five months. The first examination embraces Elementary Anatomy, Histology, and Chemistry; the second, Anatomy, Physiology, and *Materia Medica*; while the Final Examination includes the practical Subjects, Medicine (including Therapeutics, Clinical Medicine, and Medical Anatomy), Surgery (including Surgical Anatomy, Clinical Surgery and Operative Surgery), Midwifery and Diseases of Women, Medical Jurisprudence and Hygiene. The total fees for the Examinations and Diplomas amount to Twenty-five Guineas, of which five is payable at the first and second Examinations, and fifteen at the Final Examination. A candidate may obtain an absolute pass in any subject of the examinations, while failing to pass in others.

In regard to Medical Education in Scotland in Extra-University Schools, it may be mentioned that the education given is complete, and quite on a level with that of the Universities. In Edinburgh the entire extramural course of study for the Diplomas need not exceed about £75; while in Glasgow the cost is about £50. It must, however, be kept in view that these sums represent approximately the *minimum* cost of education. Students frequently find it for their advantage to take classes additional to those prescribed; and this adds to the expense.

Students who have completed their entire course of study in India, and have graduated in Medicine, or obtained the License in Medicine and Surgery of one of the Indian Universities, are allowed exemption from the First and Second Professional Examinations, and admitted to the Final Examinations. Such candidates must, however, be first registered as students in Britain. Such registration is effected without fee, on the production of the Preliminary Examination Certificate, and evidence that the applicant has attended a Medical School.

Royal College of Surgeons of Edinburgh.

The Diplomas conferred are those of Fellowship (F.R.C.S.), License (L.R.C.S.), and License in Dental Surgery (L.D.S.)

Royal College of Physicians of Edinburgh.

The Diplomas granted are those of Fellowship (F.R.C.P.), Membership (M.R.C.P.) and License (L.R.C.P.)

Faculty of Physicians and Surgeons, Glasgow.

The Diplomas granted are those of Fellowship (F.F.P.S., L.F.P.S.), and License in Dental Surgery (L.D.S.)

The King and Queen's College of Physicians, Ireland.

Licenses in Medicine and Midwifery are awarded by this College, for which stated Examinations are held in the week following the first Friday in each month, except August and September.

The certificates required are the same as in the Royal College of Physicians of London.

The Professional Examination is divided into two parts—

First part: Anatomy, Physiology, Practical Histology, Chemistry, and Materia Medica.

Second part: Practice of Medicine, Clinical Medicine, Pathology, Medical Jurisprudence, Midwifery, Hygiene, and Therapeutics.

Candidates qualified as follows are required to undergo the *second part* only of the Professional Examination: 1. Graduates in Medicine of any University in the United Kingdom, or of any foreign University approved by the College. 2. Fellows, Members, or Licentiates of the Royal College of Physicians of London or Edinburgh. 3. Graduates, Members or Licentiates in Surgery. 4. Candidates who, having completed the Curriculum laid down by the College, shall have passed the Previous Professional Examination, or Examinations, of any of the Licensing Medical authorities in the United Kingdom, mentioned in Schedule A of the Medical Act, 1858.

Candidates for the License in Midwifery, who are not Licentiates in Medicine, may be admitted if they have a Degree of License in Medicine or Surgery from any University or College of Physicians or Surgeons in the United Kingdom, or if they have studied Practical Midwifery in the School or Hospital recognised by the College, or under the supervision of a Registered Practitioner holding a public Medical appointment. Any Registered Practitioner of five years' standing is admitted to the Examination for the License in Midwifery, and is exempted from the Examination by printed questions.

Fee for the License to practice Medicine, Fifteen Guineas

For the License to practice Midwifery, Three Guineas.

For both Examinations, if within the interval of a month, Sixteen Guineas.

The Royal College of Surgeons, Ireland.

The certificates required are the same as in the Royal College of Surgeons of England.

There are four Professional Examinations for the Letters Testimonial of the College, held in July and October of each year.

The Fee for each Examination is five Guineas, and for re-examination, if rejected, Two Guineas.

Candidates who possess a Diploma, or Degree in either Medicine or Surgery recognised by this College, or who have passed an Examination in these subjects, considered by the Council to be equivalent to Examinations required by these Regulations, may be exempted from the necessity of compliance with them on such terms as the Council may deem expedient.

Licentiates of a College of Physicians, or Graduates in Medicine of a University recognised by the College, shall be examined in General and Descriptive Anatomy, Histology, Physiology, the Theory and Practice of Surgery, Operative Surgery, and Surgical Appliances; and if, after Examination on these subjects, they be recommended for admission as Licentiates, they shall be so admitted.

The Indian Medical Service.

Regulations for the Examination of Candidates for the appointment of Surgeon in Her Majesty's Indian Medical Service

1. The regulations are those in force at the present time. They are subject to any alterations that may be determined on.

2. All natural-born subjects of Her Majesty between 22 and 28 years of age at the date of the examination, and of sound bodily health, may be candidates. They may be married or unmarried. They must possess a Diploma in Surgery, or a license to practice it, as well as a Degree in Medicine, or a license to practice it, in Great Britain or Ireland.

3. They must subscribe and send in to the Military Secretary, India Office, Westminster, so as to reach that address at least a fortnight before the date fixed for the Examination, a declaration according to a form to be obtained from the India Office.

4. This declaration must be accompanied by the following documents :—

- (a) *Proof of age*, either by extract from the register of the parish in which the candidate was born, or, where such extract is unattainable, by his own declaration (pursuant

to the Act 5 & 6 Will. IV., c. 62), form of which can be obtained at the India Office. A certificate of baptism which does not afford proof of age will be useless

- (b) A recommendation from some person of standing in society—not a member of his own family—to the effect that he is of regular and steady habits, and likely in every respect to prove creditable to the service if admitted; and a certificate of moral character from a magistrate, or a minister of the religious denomination to which the candidate belongs.
- (c) *A certificate of registration*, in accordance with the Medical Act of 1858, of the degrees, diplomas, and licenses possessed by the candidate.

5. The physical fitness of each candidate will be determined previous to examination by a Board of Medical Officers, who are required to certify that his vision is sufficiently good to enable him to perform any surgical operation without the aid of glasses. A moderate degree of myopia will not be considered a disqualification, provided it does not necessitate the use of glasses during the performance of operations, and that no organic disease of the eyes exists.

Every candidate must also be free from all other organic disease, and from constitutional weakness, or other disability likely to unfit him for military service in India.

6. On producing the foregoing qualifications, the candidate will be examined by the Examining Board in the following compulsory subjects, and the highest number of marks attainable will be distributed as follows:—

	MARKS.
(a) Anatomy and Physiology ..	1,000
(b) Surgery	1,000
(c) Medicine, including Therapeutics, the Diseases of Women and Children ...	1,000
(d) Chemistry and Pharmacy, and a practical knowledge of drugs ...	1,000

N.B.—The examination in medicine and surgery will be in part practical, and will include operations on the dead body, the application of surgical apparatus, and the examination of medical and surgical patients at the bedside. The examination in Chemistry will be limited to the elements of the science, and to its application to medicine, pharmacy, and practical hygiene.

No candidate shall be considered eligible who shall not have obtained at least *one-third* of the marks obtainable in each of the above compulsory subjects.

7. Candidates may be examined in the following voluntary subjects, for which the maximum number of marks obtainable will be:—

	MARKS.
French, German, and Hindustani (150 each) .	450
Natural Science	300

The natural sciences will include comparative anatomy, zoology, natural philosophy, physical geography, and botany with special reference to *materia medica*.

A number less than one-third of the marks obtainable in any of these *voluntary subjects* will not be allowed to count in favour of a candidate who has qualified in the *compulsory subjects*.

The knowledge of modern languages being considered of great importance, all intending competitors are urged to qualify in French and German.

8. The appointments announced for competition will be filled up from the list of qualified candidates arranged in order of merit, as finally determined by the total number of marks each has obtained in both the compulsory and voluntary subjects.

The examiners in London will prepare a list in order of merit, with the marks affixed in the different subjects, to be transmitted to the Director-General and communicated to the Professors of the Army Medical School. If any candidate is found to be deficient in any particular subject, this shall be stated, in order that he may receive special instruction on the point at Netley.

9. After passing this examination, the successful candidates will be required to attend one entire course of practical instruction at the Army Medical School as Surgeons on probation in—

- (1) Hygiene.
- (2) Clinical and Military Medicine.
- (3) Clinical and Military Surgery.
- (4) Pathology of diseases and injuries incident to Military Service.

These courses are to be of not less than four months' duration; but candidates who have already gone through a course at Netley as candidates for the Army or Navy Medical Service may, if thought desirable, be exempted from attending the School a second time.

10. During the period of residence at the Army Medical School, each candidate will receive an allowance of 8s. per diem, with quarters, or, when quarters are not provided, with the usual lodging and fuel and light allowance of a subaltern, to cover all

costs of maintenance ; and he will be required to provide himself with uniform (viz, the regulation undress uniform of a Surgeon of the British service but without the sword).

11. All candidates will be required to conform to such rules of discipline as the Senate may, from time to time, enact.

12. At the conclusion of the course, candidates will be required to pass an examination on the subjects taught in the school. The examination will be conducted by the Professors of the school.

The Director-General, or any Medical officer deputed by him, may be present and take part in the examination. If the candidate give satisfactory evidence of being qualified for the practical duties of an Army Medical Officer, he will be eligible for a commission as Surgeon.

18. The position of the candidates on the list of Surgeons will be determined by the combined results of the preliminary and of the final examinations, and, so far as the requirements of the service will permit, they will have the choice of Presidency in India.

The Royal Indian Engineering College, Cooper's Hill.

The Royal Indian Engineering College has been established under the orders of the Secretary of State for India in Council, in view to the education of Civil Engineers for the service of Government in the Indian Public Works Department; but it is open, to the extent of the accommodation available, to all persons desirous of following the course of study pursued in it.

Sixty students will be admitted yearly to the College. Candidates for admission must be between the ages of 17 and 21 years on the 1st day of July of the year of admission, and of good moral character; they must have had a good general education, and have attained to a sufficient degree of proficiency in elementary mathematics to enable them to follow the College course with advantage.

In the event of there being more candidates for admission than the College can receive, the preference will be given to qualified candidates according to dates of application for admission.

Applications for admission, supported by certificates of character and evidence of age, should be addressed to the Secretary to the College, not later than the last week of June in each year.*

* The needful forms of application may be obtained from the Secretary to the College.

Candidates whose applications are found satisfactory as to age and character will be required to undergo an examination, to be held at the College, about the end of June, in the following subjects :—(1) English Composition, to the extent of being able to write grammatically, and with correct spelling, in a neat and legible hand (2) The following branches of Mathematics, *viz.*, Arithmetic, Algebra*, Geometry†, Mensuration, and Plane Trigonometry.‡

They will also be required to give evidence of having received a fair general education, by certificate from their school or college, or by undergoing an examination in some classical or modern language, and in history or geography.

A fee of £2 will be payable in advance by each candidate accepted for examination, and will not, under any circumstances, be returnable.

The course in Engineering extends over three years; that in Telegraphy over two years.

Each annual Session begins in September, and is divided into three terms, with vacations of four weeks at Christmas, two weeks at Easter, and eight weeks in the Summer.

An annual charge of £180 is made for each student which must be paid in advance to the Bank of England, in three sums of £60 per term.

A deposit of £5 is required to be paid by each student on admission to the College, as caution money, to cover charges incurred by him for damage to books, instruments, &c., or any College bills outstanding on leaving the College, when the balance standing at his credit will be repaid. This deposit is to be paid with the fee for the first term, making the total payment on that occasion £65.

The College fees include all charges for tuition, board, according to the College tariff, and lodging, with washing, but not for medical attendance. Students are required to provide their own class books and drawing instruments.

The subjects of study at the College are: Pure and applied Mathematics; Applied Mechanics; Exercises in Design; Chemistry (Theoretical and Practical); Physics (Mathematical and Practical); Mineralogy and Geology; Descriptive Engineering; Geometrical Drawing; Freehand Drawing; Architecture; Surveying; Estimating, Accounts; French; German; Mechanical Laboratory; Workshop Practice; Telegraphy; Telegraph Construction.

* The minimum includes Quadratic Equations and the Binomial Theorem.

† The first four and sixth books of Euclid.

‡ The minimum includes the solution of Plane Triangles.

The proficiency of the students in the studies pursued is tested by periodical Examinations, and by assigning values to the drawings, surveys, notes, &c., executed by them while at the College.

The subjects are grouped in four main branches of study, and a certain minimum of qualification is required in each branch, as well as a certain minimum of average proficiency in all the branches taken together, as tested by the aggregate marks gained, in order to obtain the ordinary College diploma. But students are encouraged to pursue more particularly those branches of study beyond the limits of the obligatory course for which they may show special aptitude. Superior attainments will be recognized by special diplomas.

A final Examination will be held during the last year, with the assistance of special examiners not connected with the College. This Final Examination, in addition to paper work and *vivâ voce* questioning, will embrace exercises in surveying, drawing, designing, and estimating, which will occupy some weeks in execution.

Students who pass out of the College with special distinction will be appointed "Honorary Fellows of Cooper's Hill." The diploma of "Associate" will be bestowed on all others who pass out in the first class in one at least of the four branches abovementioned. All others who come up to the prescribed standard of qualification will be placed in the second class, and will receive the ordinary diploma of the College.

Every student will be required to conform to the College rules, to exhibit due diligence in his studies throughout his course, and to give evidence of satisfactory progress at the different Examinations, failing which, or in the event of serious personal misconduct, he will not be allowed to remain at the College.

INDIAN PUBLIC WORKS APPOINTMENTS.—The number of appointments in the Indian Public Works Department, which will be available yearly for the passed students of the College, will be notified by advertisement, if possible, three years before the time of the admission to the College of the students concerned.

The passed students, being British subjects, of sound constitution, and free from any serious physical defects which would render them unfit for employment in the Public Works Department of India, the final decision on which point will rest with the Secretary of State for India, will be eligible for these appointments in their order of standing at the Final Examination.

INDIAN TELEGRAPH APPOINTMENTS.—Nominations to the Indian Telegraph Department will also be made from the College, previous notice of the number available being given by advertisement as early as practicable. Students, being British subjects, and con-

sidered fit for employment in the Indian Telegraph Department under the general conditions stated, will be eligible for these appointments to the extent of the available vacancies, in their order of standing at the end of the first year's course.

The students thus selected will go through a second year's course of special training at the College, on the satisfactory completion of which they will be appointed to the public service as Assistant Superintendents, Telegraph Department.

INDIAN FOREST APPOINTMENTS —The candidates selected by the Secretary of State for India for the Indian Forest Department are received in the College for two years' instruction, and are required to conform to its rules.

The method of selection is different from that adopted in the case of the Public Works and Telegraph Department candidates

The College authorities, on application from the students, will endeavour to arrange for placing those students who pass out of the College according to the prescribed standard of qualification, but do not enter the Indian Service, as pupils for one or two years with Civil or Mechanical Engineers of standing, at moderate rates of premium.

Chemical, physical, and mechanical laboratories, a library, gymnasium, and workshops provided with steam power and machinery, are attached to the College

The responsibility for the discipline and management of the College, and for the superintendence of the studies, is vested in the President, under the general control of the Secretary of State for India, acting with the advice of the Board of Visitors.

The students are distributed in sections, under personal charge of one of the Professors or Instructors selected as tutor by the President, to whom the tutor is responsible for exercising the proper degree of personal supervision over each student in his division, and for conducting necessary correspondence with the students' friends.

Every student will be required to go through a course of exercise in the gymnasium, and of military exercises, including the use of the rifle.

Every student selected for the Indian Service before proceeding to India will be required to furnish to the President satisfactory evidence of his competency in riding.

The Secretary of State for India has offered fifteen appointments in the Indian Public Works Department, and two in the Indian Telegraph Department in respect of students entering the College in September, 1886.

The Royal Agricultural College, Cirencester.

The object of the Institution, in the words of its Charter of Incorporation, is, by a combination of College and Farm, "to teach the Science of Agriculture, and the various sciences connected therewith, and the Practical Application thereof in the Cultivation of the Soil, and the Rearing and Management of Stock;" in other words, by teaching the Scientific Principles which necessarily govern Agricultural Operations in all parts of the world, together with the methods and processes of sound Agricultural Practice, to furnish the most efficient training for the profession or business of an Agriculturist, whether at home, in India, or in the Colonies—a training, that is to say, which shall be expressly suited to the needs and requirements of the following classes:—(1) Land Owners, (2) Land Occupiers; (3) Land Agents, Land Stewards, Factors, Surveyors, &c.; (4) Intending Colonists, Employés in Indian Agricultural, Forestry, &c.

In affording a thorough Scientific and Practical Education for all such requirements the College offers to its students many of the general advantages of a University Course, and a special preparation for the duties of Country Gentlemen in the management of their Landed Estates.

The College is healthily situated near the town of Cirencester, in Gloucestershire. It contains a Museum, a Library, a Chemical, Physical, and Biological Laboratory, excellent Class-rooms and various Workshops are attached, a Veterinary Hospital, a Botanic Garden, &c. The College Farm, area 600 acres, surrounds the College, and is of the highest utility for Practical Instruction.

The students daily receive upon the Farm practical lessons in its management and details of operations by a Professor of Agriculture and one or more skilled Farm Bailiffs, and have at all other times free access to all parts and work of the Farm, with facilities for engaging in the practical work. They are thus enabled to acquire a thorough practical acquaintance with the cultivation of crops and the management of live stock, as also with farm buildings, implements, machinery, &c. The Farm Accounts, with details of the expenditure and receipts of the Farm, Labour, Crops, Live Stock, Diary Record, &c., are also furnished to the students. A student has thus the combined advantages of being a pupil "on a Farm" and of receiving in addition all the systematic teaching.

The entire management of the College is committed by the Governing Body to the Principal. Rules and Regulations of Discipline, of a quasi-University character, are appointed for the observance of the students under the superintendence of the Professors and the supreme authority of the Principal.

Students are admitted and begin the curriculum every Session, either as In-students or Out-students. There is no entrance examination, but the best preparation is a good general or public school education. The number of the students averages about 75 In-students and 30 to 40 Out-students, and their social class is that of the large Public Schools and Universities. The Principal will furnish the necessary "Forms of Application" for admission.

In-students are those who lodge and board in the College. As a rule, they are required to be at least 18 years of age, but a few are admitted on probation, and subject to stricter discipline, at the age of 17. The Course of Study for all In-students is uniform, and embraces all the compulsory subjects of the curriculum.

Out-students are admitted at any age over 21 years; in very exceptional cases at 20 years, but not under. They have an option of taking up (including Lectures, Practical Classes, &c., and Examinations) either all or any three or more of the subjects of the curriculum, of which Agriculture must be one, at their discretion. They are not entitled, however, to any board or rooms in the College, nor to any other privileges of In-students; but lodge and board out of the College, in the town or neighbourhood, and in houses sanctioned by the authorities.

SESSIONS AND VACATIONS.—There are three Sessions in the year—Spring, Summer, and Winter—each (so far as circumstances admit) of about twelve weeks' duration, commencing near January 28th, May 20th, and October 6th, respectively. There are three Vacations in the year, of about five, seven, and five weeks, respectively. The College is closed during Vacations, and students may not remain at Cirencester excepting by special permission of the Principal.

Fees, payable terminally in advance: In-students, £135, or £45 per Term; Out-students, £75, or £25 per Term. Entrance Fee, £5.

The Fees include all College charges except Laundress (£2 2s. per Term), Books, Fines, and Damages.

Students joining in the middle of a Term are charged the full Fees for the whole Term.

The ordinary College Course extends to two years, or six Sessions, but for the Diploma to seven Sessions; the Final examination for the Diploma taking place at the end of the seventh Session.

Six Scholarships—three of £25, and three of £10—are awarded annually, viz., two every Term of £25 and £10, respectively; open to all students of not more than six Terms' standing, proceeding to the Diploma.

Six Scholarships, each of £200 a year, created by the Government of Bengal, two annually, and tenable for 2½ years, are open to cer-

tain native Indian Graduates of the University of Calcutta. These Scholarships were established in August, 1880, "with the view of promoting Agricultural improvement in Bengal, and encouraging the study of Scientific Agriculture." Only natives of Bengal, Behar, or Orissa are eligible.

Three Gold Medals are annually awarded, and Certificates of Proficiency in Practical Agriculture, or any other complete particular subject, are obtainable by all duly qualified students on leaving the College.

The College Diploma—which admits those holding it to the position of Graduate, under the title of Member of Associate (M.R.A.C., or A.R.A.C.), and which, being a testimonial of the highest kind to attainments and character, has become a valuable passport to Agencies and other agricultural appointments—is obtainable the term next after a two years' course by those duly qualified students who have satisfactorily passed all the Preliminary and Final Examinations.

The teaching is carried on partly in the College and partly on the Farm and in the Field, and comprises Lectures, Out-door Classes, Laboratory Practice, Veterinary Hospital Practice, Mechanical Work, Field Experiments, Excursions, &c.

The subjects taught are those relating to the Science and Practice of Agriculture and Estate Management, involving, amongst other matters, all those portions of the allied Sciences which are of direct utility to the Practical Agriculturist and Estate Manager, viz., Chemistry, Geology, Botany, Zoology, Mechanics, Physics, Veterinary Surgery, Mensuration, Land Surveying and Estate Engineering, Book-keeping and Architectural and Mechanical Farm Drawing.

OPTIONAL SUBJECTS.—Estate Management, with elements of Forestry, as also Agricultural Law, and Building Materials and Construction, are efficiently treated by special Professors. These subjects, however, are optional to all students. Lathe Work, Carpentry, Smith Work, Harness Work, &c., are taught by skilled practical workmen, and are likewise optional.

The prescribed course of instruction is at once practical and scientific, and adapted both for Home and Colonial requirements. It is found upon the ripest scientific and practical knowledge and experience, and conducted by an able Staff of Professors, under the general direction of the Principal, assisted by an eminent Board of Studies.

APPENDIX A.

A Brief Historical Sketch of the University of Cambridge.

The following brief sketch of the history and organization of the University of Cambridge is compiled from a very interesting work recently published, entitled *A History of the Study of Mathematics at Cambridge*, by W. W. ROUSE BALL, Fellow and Lecturer of Trinity College, Cambridge.

Cambridge like Oxford arose from a voluntary association of teachers who were in connection with some monastic or cathedral school. As soon as a few teachers and scholars had taken up their permanent residence in the neighbourhood they must have organized themselves as a sort of Trades Union or Guild. Such an association was known as a *Universitas magistrorum et scholarum*. The University seems to have existed in its first stage, (i. e., as a self-constituted and self-governing community) in the year 1209, since several students from Oxford migrated in that year to Cambridge. At some time before the latter date, and probably subsequent to 1112, one or more grammar schools were opened in Cambridge. In 1229 it would appear that the University had become well-organized and widely known. Henry III. invited French students to leave Paris and settle in England, and the majority of them preferred to come to Cambridge. In 1231 Henry III. gave to the University jurisdiction over certain classes of townsmen. The first charter, however, of which we know anything was that given by Edward I. in 1291. The degrees of the Universities seem to have been recognized by the Pope in 1318.

The ancient statutes of the University are undated. The governing body of the University was termed the regent-house, and it was at first strictly confined to those graduates who were actively engaged in teaching. In the thirteenth and fourteenth century the final degree of master was merely a license to teach. By the beginning of the fourteenth century students began to seek for degrees without any intention of teaching, but after about 1400 the University only granted it on condition that the new master should lecture in the schools of the University for at least one year. Many of those who ceased to teach formed what was called the non-regent house, and took part in the work of the University. It is probable that at first the University possessed no buildings or appurtenances. Lectures were given in barns, private rooms, or in any place where shelter could be obtained, while congregations of the University

and formal meetings were generally held in Great St. Mary's Church. The divinity schools was commenced in 1347 and opened in 1398; and the art and law schools—the former now included in the library—in 1458. The establishment of colleges began in 1280 with the chief object of providing suitable board and lodgings to students. The earliest College was Peterhouse. In the course of the thirteenth century all the great monastic orders established houses in Cambridge where food, shelter, the use of a library, and assistance were offered to all who would join the order, but the University thought it was closely connected with the regular clergy, and though the majority of its members were even in orders it was still essentially a secular institution. The University, however, never ceased to be on its guard against those "foreigners who," so ran the phrase, "cajoled lads before they could well distinguish between a cap and a cowl." The students were drawn from all classes and ranks in the kingdom, but a large proportion were poor. It would appear from the old records that a student could hardly support himself on less than £9 a year, and that anything beyond £15 a year was a handsome allowance. Every student swore obedience to the college authorities, and it was rigidly enforced with birch and rod. The colleges generally required their members to speak nothing but Latin (or in a few cases French) in hall and on all formal occasions. In the evening mock contests were held in the hall, by which students were practised for the acts they had to keep in the schools. The amusements of the students were much what we should expect from English lads of the period. Contests with the cross-bow were common, and cock fighting was a usual amusement. To the more adventurous students the opportunity of a fight with the townsmen was always open. The University authorities in their dealings with the town were arrogant and exasperating. The riots of 1261, 1322, and 1381 were particularly violent, and the townsmen not only committed outrages of every kind, but burnt some of the hostels, and all the charters and documents of the University as well as of such colleges as they were able to sack. After the last of these riots the Government confiscated the liberties of the town, and bestowed them on the chancellor, in whom they remained vested till the reign of Henry VIII. Among the more wealthy members of the University, tennis, cock-fighting, and riding seem to have been popular, but many of the college statutes enjoin that a daily walk with a companion, and conversation "on scholarship or some proper and pleasant topic" should if possible be enforced. One of the University statutes prohibited marble-playing on the Senate House steps.

Local ties and prejudices among students were very strongly maintained. Students born anywhere south of the Trent formed one "nation," while those born to the north of it formed another.

These nations took opposite sides on every question; thus when Occam, who was a southerner, advocated nominalism, the northerners at once adopted the realistic view of Scotus. They were organized almost like regiments, and the smouldering hostility between them was always ready to break into open riot, which not infrequently ended in loss of life. The college statutes prohibited two or three scholars or fellows of the same county being on the foundation at the same time.

The development of the University throughout the middle ages seems to have been one of steady, uniform progress. This was partly due to its own merits, but partly to the gradual deterioration of the monastic schools. The close of the fifteenth century was marked by the development of science and divinity. It was to Fischer, and subsequently to Erasmus, that Cambridge owed the creation of its literary schools, which originated about the year 1510. The reformation was also mainly the work of Cambridge divines. The preliminary meetings in which the general lines of the movement were laid down were all held at Cambridge at the White Horse Inn, where the house of the tutor of Kings now stands. The most prominent of these proto-reformers were Barnes, Bilney, Coverdale, Tyndale and Parker. Many of the most eminent members of the University, such as Cranmer, Ridley, Latimer, Ascham and Cheke, did not conceal their sympathy with the reformers. The fall of Wolsey and the rise of Cranmer threw the control of the movement entirely into the hands of Cambridge graduates, and it is significant that out of the thirteen compilers of the new Prayer-book in 1549, twelve came from Cambridge.

The development of the study of classical and biblical literature and science, and the rise of a critical spirit evoked by the renaissance mark the approaching end of the reign of the schoolmen, and the mediæval curriculum was definitely terminated by the royal injunctions of 1535. In these the King ordered the discontinuance of lectures on canon law, but that Greek, Latin, and Divinity should be taught in addition to the trivium and quadrivium, and that the scriptures should be read. Permanent lecturers were appointed in place of the regents, and the large number of clergy and others who were living at Cambridge to enjoy the social advantages of the place, without any intention of studying, were ordered to quit it at once if over forty years old. This break-up of the mediæval system of education was followed by a serious fall in the number of students, the entries in 1545 barely exceeding 35, while during the thirteenth, fourteenth and fifteenth centuries the numbers varied between 500 and 1,000. So serious did the situation become that the University even abolished some of the annual offices. After the dissolution of the monasteries, Henry VIII personally investigated the position of the Universities, and decided that they were

doing admirable work in an economical and efficient manner. He therefore endowed at Cambridge five Regius professorships. The Elizabethan code of 1570 effected three important changes: first, on the advice of Cecil, to make the University directly amenable to the influence of the crown; secondly on the advice of the bishops to make it a distinctly ecclesiastical organization, with a view to provide a supply of educated clergy for the realm, and thirdly, probably by command of the Queen, to ensure that the best general education for laymen as well as clergy should be obtainable. The commissioners who drafted the Elizabethan statutes of 1570 not only reorganized the constitution of the University but recast the curriculum. Shortly after the Elizabethan statutes came into effect the incomes of the colleges began to rise, partly through their good management of their estates, partly by gifts of their members. We have ample materials for knowing the social life of the University from the close of the sixteenth century. The most popular amusements of the undergraduates of the upper classes in the seventeenth century were tennis, cock fighting, fishing, hawking, hunting, fencing and quoits. Foot-ball was occasionally played. Students of the lower classes seem to have indulged in a good deal of rough horse-play. The long winter evenings were relieved by plays performed in hall after supper on Saturday and Sunday evenings, and at Christmas every one young and old played cards. Discipline was stern. The birch rod, which during the seventeenth century and the early half of the eighteenth century hung up at the butteries, was in regular use; and once a week the college dean attended in hall—usually on Thursday evenings—to see that the butler applied it to such youths under the age of eighteen years as had infringed any college rules, or sometimes to any lad who was beginning to show himself “too forward, pragmatic and conceited.” At sunset the college gates were locked. All the students however lived in college and the more popular colleges were so overcrowded that usually three or four men had to share a room. The expenses to the son of a county squire seems to have been equivalent to from £180 to £200 a year; to a fellow-commoner about £300 a year. The servants of the college, porters, cooks, &c., were mostly sizars, who received education, board, and lodging in return for their services. The leading features of the University under the Elizabethan code are connected with the history of the theological schools, the rise of the mathematical and Newtonian schools, and finally the outbursts of activity in all departments of knowledge which preceded the grant of the first Victorian statutes. The supremacy of the Cambridge school of theologians remained unbroken till the death of James I.; and it may be illustrated by the fact that no less than four out of the five delegates to the synod of Dort in 1618 came from Cambridge. Its influence in the country was then destroyed by the rise of the High Church

party under Laud. It still however remained the intellectual centre of the puritan party, and of the numerous University graduates who emigrated to America between 1620 and 1647 over three-fourths came from Cambridge.

With the accession of Charles II. the same difference of opinion which had marked the Oxford and Cambridge of the reigns of Henry and Elizabeth shewed themselves. Oxford adopted the Anglicanism of Laud, and the politics of the extreme Tories. Cambridge, on the other hand, gave rise to the school now known as that of the Cambridge Platonists, and was the centre of the Whig party. The leading members of the Platonic school were Whichcote, Cudworth, Henry Moore, Culverwell, Rust, Glanvil, and Norris. They form the successors to the puritan divines of an earlier generation. The Platonists were succeeded by the school of Sherlock, Law and Paley. They in their turn gave place on the one side to the evangelical school of Berridge, Milner, and Simeon; and on the other side, but somewhat later, to the school of Maurice, Trench, and Hallam.

External politics did not play so prominent a part in the history of Cambridge as was the case at Oxford. Cambridge was the centre of the constitutional royalists at the beginning of the sixteenth century, and of the Whig party at the close of that century. Towards the latter half of the eighteenth century the politics of the majority of the residents became Tory rather than Whig, but the Toryism was of a moderate and progressive type. In fact, both in religion and politics, the dominant tone of the University was what its friends would call moderation, tolerance, and a respect for the rights of others, and what its opponents would describe as lukewarmness, and a failure to carry principles to their logical consequences. The studies prevalent at the two Universities mark the same difference of attitude. At Oxford dogmatic theology, classical philosophy, and political history occupied most attention. At Cambridge the negative and critical philosophy and logic of Ramus was followed by the philosophy of Bacon, which in turn was displaced by that of Locke. The modern school of classical literature was worthily represented by Bentley, Porson, and others. But it was the mathematical school which displayed the most marked originality and power. The writings of Briggs, Horrox, Wallis, Barrow, Newton, Cotes, and Taylor had placed Cambridge in the first rank of European schools. Under the influence of the Newtonian philosophy mathematics gradually became the dominant study of the place, and for the latter half of this time the mathematicians controlled the studies of the University almost as absolutely as the logicians had controlled those of the mediæval University. About the year 1825 several important reforms were effected. The achievements of the mathematical school for the years subsequent to that will form a brilliant chapter in the intellectual history of the University.

APPENDIX B.

Girton and Newnham Colleges.

It is a sign of the great esteem in which a training in one of the English Universities is held that not only the sons but also the daughters of India are beginning to avail themselves of the advantages of an English University education. Girton has already on its rolls a Bengali young lady. The talented Miss Sorabji of Bombay has just completed her studies at Somerville Hall, Oxford, and two young Bengali ladies left Calcutta not long ago to join Newnham. I have every reason to think that the number of Indian ladies going to England will increase year by year. I think therefore it may be interesting and useful to some of my readers if I give a short account of the two well-known Ladies' Colleges at Cambridge :—Girton and Newnham.

Girton College.

This College was opened in 1869 for the higher education of women, in a hired house at Hitchin, with six students. A few graduates were induced to go all the way from Cambridge to lecture to the students, but the distance proving a great inconvenience the authorities removed the College in 1873 to a building erected for the purpose at Girton, near Cambridge, about two miles from the centre of the town. The building was enlarged in 1873, and again in 1883-84, so that it now contains rooms for the Mistress, Vice-Mistress, five resident lecturers and over one hundred students, thirteen lecture rooms, library, chemical laboratory, hall, reading room and other accommodation. From 1871 to 1881, students of the College were informally admitted to various University Examinations qualifying for the B.A. degree, after having fulfilled conditions of residence, &c., similar to those of male members of the University. Since 1881 they have been admitted formally to the Previous and Tirpos Examinations. The names of successful candidates are published in separate class lists, arranged according to the same standard with the class lists for members of the University, and in cases where the names are placed in order of merit, the place which each would have occupied in the men's list is indicated. Women are not at present admitted to any of the degrees, as is the case in London, but receive instead a certificate signed by the Vice-Chancellor, declaring the conditions under which they were examined and the place obtained by them.

The Memorandum of Association of the College contains the following clause :—

“The objects for which the Association is established are to erect, maintain and conduct a College for the higher education of women, to take such steps as from time to time may be thought most expedient and effectual to obtain for the students of the College admission to Examinations for Degrees of the University of Cambridge, and, generally, to place the College in connexion with that University.”

The number of students who have been in residence since the foundation of the College is three hundred and thirty-two. Of these one hundred and seventy-seven have obtained honours according to the Cambridge University standard (sixty in Classics, forty-nine in Mathematics, one in Mathematics and in Moral Sciences, one in Mathematics and in History, twenty-eight in Natural Sciences, one in Natural Sciences and in Moral Sciences, three in Mediæval and Modern Languages, and one in Theology.)

The College course occupies three years, half of each year being spent in residence. The charge for board, lodging and instruction is £35 per term, paid in advance. This sum covers the whole of the University and College charges. Students residing during the long vacation should pay extra. Candidates for admission are required to pass an entrance examination and to furnish a satisfactory certificate of character.

The following is a list of names of a few of the students that have won high honours at the Tripos examinations :—

Mathematical Tripos, First Class.—Charlotte Agnes Scott, (1880); Mary Pailthorpe (1881); Emily Perrin (1883); Margaret Frances Evans (1889).

Classical Tripos, First Class.—Dora Christabel Elsie Clark (1882); Katherine Jex-Blake (1882); Ethel Jane Lewis (1885); Agnata Frances Ramsay (Mrs. Montagu Butler) Senior Classic in 1887, Adela Marion Kensington (1888).

Moral Sciences Tripos, First Class.—Emily Elizabeth Constance Jones (1880).

Natural Sciences Tripos, First Class.—Edith Aitken (1882); Marion Greenwood (1802); Ida Freund (1885); Dorothy Alfred (1888); Laura Russell Howell (1888); Mary Kennedy (1888); Lillian Martin Leake (1889).

Historical Tripos, First Class.—Maud Margaret Todd (1882); Ellen Annette McArthur (1885); Alice Barlow (1886); Ellen Marianne Leonard (1888); Alice Law (1888); Ethel Ann Marshall (1889).

Modern Languages Tripos.—Mary Clark (1889).

Newnham College.

This College was founded by the amalgamation of an Association for providing lectures for women in Cambridge and an Association for providing a Hall of residence for women attending the lectures. The Association for promoting the Higher Education of women in Cambridge was formed in October 1873 to carry on and develop the lectures for women in Cambridge which was first started in January 1870. In 1871 Miss A. J. Clough took charge of a house in Cambridge, with five students; and, as the number of students steadily increased, Newnham Hall, (the South Hall) was opened under the care of this lady in October 1875. In 1879 the North Hall was built to afford accommodation for the increase in numbers. A third Hall has lately been added and has been named Clough Hall in honor of the lady who was chiefly instrumental in bringing the College into existence. The North Hall has been named Sidgwick Hall after Professor Sidgwick, who was the first promoter of the lectures for women in Cambridge, and after Mrs. Sidgwick who resided in that Hall as Vice-Principal for the first six years after it was opened. The three Halls are built at Newnham and contain accommodation for the Principal, Vice-Principals with resident Lecturers and about one hundred and forty students. On the grounds of the College there is a Chemical Laboratory. The whole number of students, past and present, whose names are in the books of the College is five hundred and fifty-four. Newnham enjoys the same privilege as Girton as regards admission of pupils for the Cambridge examinations.

Students are not admitted generally under the age of 18. The ordinary fees, including charge for board, lodging and tuition, vary from twenty-five to thirty two guineas a term. Provision is also made for out-students. There are several scholarships at Newnham and Girton. Instruction is provided for partly by lectures given at Newnham College, partly by arrangements made for attending such of the lectures of the University and College in the town as are open to them.

Newnham students have also taken some of the highest honours at Cambridge. Here are the names of a few that have distinguished themselves:—

Mathematical Tripos, First Class—Mary Ellen Rickett (1885); Blanche Hewett (1885); Catherine Frost (1886); Philippa Garrett Fawcett, above the Senior Wrangler in 1890.

Classical Tripos, First Class.—Constance Clara Black (Mrs. Garnett) (1882); Margaret Powell (1887); Laura Pocock (1887); Emily Marian Bourne (1889).

Moral Sciences Tripos, First Class.—Mary Martin (Mrs. James Ward) (1879); Elizabeth Finlay (1881); Mary Moberly (1881); Elizabeth Phillips Hughes (1884); Helen Dendy (1889); Geraldine Emma Hodgson (1889).

Natural Sciences Tripos, First Class.—Amy Ogle (Mrs. Koppert) (1876); Florence Elizabeth Eves (1881); Alice Johnson (1881); Annette Matilda Benson (1884); Florence Moberley Buxton (Mrs. Taylor) (1884); C. A. Josephine Willoughby (1885); Elizabeth Eleanor Field (1887); Amelia Jane Flavell (1887); Edith Rebecca Saunders (1888); Lucy Ackroyd (1888); Annie Gertrude Earp (1888); Agnes Isabella Mary Elliot (1889); Margaret Olive Mitchell (1889).

Historical Tripos, Class I.—Alice Gardner (1879); Sarah Edith Marshall (Mrs. H. V. Toynbee) (1879); Alice Gardner (1879); Bertha Chamberlain (1883); Helena Langhorne Powell (1884); Annie Margaret Rolleston (1886); Annie Wallace (1886); Mary Bateson (1887); Ethel Christian Moore (1887); Mary Katherine Griffiths (1887); Agnes Caroline Simons (1888); Edith Francis Badham (1888).

Mediæval and Modern Languages Tripos, First Class.—Rose Chamberlain (1886); Bertha Skeat (1886); Mary Beatrice Harvey (1887); Margaret Janson Tuke (1888); Margaret Ethel Robertson (1889).

APPENDIX C.

National Indian Association.

SUPERINTENDENCE OF INDIAN STUDENTS IN ENGLAND.

President : THE RIGHT HON. LORD HOBHOUSE, K.O.S.I. *Hon. Treasurer* : STEPHEN N. FOX, Esq., New University Club, St. James's Street, S. W. *Bankers* : LONDON & WESTMINSTER BANK, 1 St. James's Square, London, S. W.

Superintendence Committee :

THOS. H. THORNTON, Esq., C.S.I.	MRS. ARTHUR BRANDRETH.
DADABHAI NAORAJI, Esq., M.P.	Col. Sir EDWD. BRADFORD, K.C.S.I.
C. P. ILBERT, Esq., C.S.I., C.I.E.	RAFIUDDIN AHMED, Esq.
C. R. LINDSAY, Esq.	STEPHEN N. FOX, Esq., <i>Hon. Treas.</i>
G. F. SHEPPARD, Esq.	MISS E. A. MANNING, <i>Hon. Sec.</i>

In order to assist parents in India desirous of giving their sons the benefit of an English Education, the Committee are prepared to undertake the superintendence of Indian Students, during their stay in England, upon certain conditions.

The main object of the Committee is to afford counsel and aid to Students sent to England, to prevent their falling into extravagant habits, and to provide for them a system of friendly supervision, by means of which they may be gradually prepared to make independent arrangements. Due notice being given, the Student will be met on arrival, and provided with a suitable home. Quarterly accounts, and reports of his progress will be sent to his parents or guardians. Tutors, Colleges, and Schools, will be chosen with reference to individual requirements and the profession to be followed. The principle of non-interference with the Student's religion will be strictly maintained.

With regard to expenses, it is estimated that the amount required will be :—

For an ordinary School education, from £150 to £200 a year, according to the age of the Pupil and the standing of the School.

For a Student at the University	£300 a year.
For an Indian Civil Service Student	300 "
For a Student of Engineering	300 "

For a Law Student at the Inns of Court ...	£250 a year.
For a Medical Student	250 „
For an Agricultural Student	250 „

These sums include tuition, board and residence, dress, vacation expenses, and cost of superintendence. Fees for entrance at one of the Inns of Court, amounting to nearly £150, are NOT included in the above estimate. The sum of £30 is also required to meet the expenses of outfit on arrival.

The Committee will not undertake the superintendence of a Student without satisfactory security for prompt and regular payment of his expenses.

Yearly or half-yearly pre-payments of the annual sum agreed upon are strictly required.

Further, to meet unforeseen expenses, including medical attendance, a deposit of £100 must be paid on or before the Student's arrival in England; but this deposit or any balance remaining, will be refunded on his return to India. Interest on this deposit will be credited to the Student's current account, unless owing to irregularity in payments, the deposit has to be drawn upon for current expenses.

Native servants accompanying Students will entail an additional expense of £80 a-year each. Students are strongly recommended not to bring servants from India.

Parents of guardians desirous of placing their sons or wards under the care of the Association, should apply to one of the Hon. Agents, or, if they prefer, send an application, accompanied with references, to the Hon. Secretary of the National Indian Association.

Students are advised to bring only such clothes with them as are necessary for the voyage, which should include a thick overcoat and warm underclothing.

English clothing is procured better and at less cost in England. Indian costume, being unsuited to the climate, is not ordinarily worn by Indian Students, but it is desirable that the student should provide himself with such dress, for use on special occasions.

All payments to be made to the Hon. Secretary or the Hon. Treasurer of the National Indian Association. The Committee earnestly recommend parents and guardians to abstain from sending the Student any money except through this channel.

Three months' notice, to date from the receipt of such notice by the Hon. Sec., is required before a Student is removed from the superintendence of the Committee. Such notice may be dispensed

with under special circumstances and conditions approved by the Committee as sufficient.

The name and address of the Association are registered in the Government Telegraph Code, the word being "Omnes." A message sent from any telegraph office to "Omnes," London, will be delivered to the Hon. Sec. of the Association.

Honorary Agents of the Association have been appointed as follows:—

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